



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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## GEMS OF THOUGHT.

A man may be on the way to the truth, just in virtue of his doubting.—*Crawford.*

Which is the coward among us? He who sneers at the failings of humanity.—*George Meredith.*

We are now and then above our own actions,—seldom on a level with them.—*George Meredith.*

I cannot regard wealth as a blessing to those who use it simply as a harvest for this world.—*George Eliot.*

It is vanity to wish for length of life, and to care little that the life should be well spent.—*Thomas a Kempis.*

Nothing but the consciousness of your own weakness can make you indulgent and pitiful to that of others.—*Fendlen.*

The danger of a little knowledge of things is disputable; but beware the little knowledge of one's self.—*George Meredith.*

There is no vocation so holy, and no place so retired, as to be beyond the reach of temptation and adversity.—*Thomas a Kempis.*

It is because men so often aim, not at virtue, but only at the reputation which it brings that we see them fail so miserably.—*Edward Walford, M. A.*

When one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from man very quietly indeed.—*Crawford.*

No man lives too long who lives to do with spirit and suffer with resignation what Providence pleases to command or inflict; but indeed, they are sharp commodities which beset old age.—*Burke.*

For the best results there needs be the longest waiting. The true harvest is the longest in being reached. The failures come first, the success last. The unsatisfactory is generally the soonest seen.

Much reasoning sometimes lands poor mortals in right conclusions; starting a long way off the true point, and proceeding by loops and zigzags, we now and then arrive just where we ought to be.—*George Eliot.*

It is hard to leave off that which we are accustomed to, and harder still to go against our own will. But if you do not conquer little and easy things, when will you overcome those which are more difficult?—*Thomas a Kempis.*

It ought not to be the leading object of any one to become an eminent metaphysician, matematician or poet, but to render himself happy as an individual, and an agreeable, a respectable and a useful member of society.—*Dugald Stewart.*

No mere misfortune can ever call for exceeding bitter sorrow. As long as the man preserves himself from contamination of that which is foul, he cannot reach any very low depth of woe. By his own act, by his own voluntary desertion of the true aim of life, and by that alone, is it possible that a man should drink his cup of misery to the dregs.—*Edward Walford.*

## WOMAN'S WORK FOR HUMANITY.

Inspirational Address Delivered By W. J. Colville at Alpha Hall, San Francisco, on the Occasion of its Dedication to the Work of the Sisterhood of Seven Links, Thursday February 7, 1889.

(Reported by Mrs. Emily Catwold.)

Dear friends: On an occasion such as the present, two lines of thought at once suggest themselves naturally to the mind. First, we are gathered to set apart this pleasant, peaceful room for a special philanthropic object. Second, we are assisting at the dedication of a Temple devoted to Woman's Work for Humanity, and particularly to woman's work for woman. In all ages and countries, the custom of consecrating certain buildings to special uses has come into vogue to meet a felt demand for a quiet atmosphere pervaded with gracious and appropriate thought and feeling. From the earliest times, men and women have felt that they could draw specially near to the spiritual universe in places unmolested by the conflicting associations common to the usual haunts of business and pleasure.

Under the open sky in the Desert of Arabia, we are told in Genesis, that Jacob discovered the abiding-place of the Eternal, and saw a glorious vision of ascending and descending angels, he seems never to have beheld at home. In ancient Britain, under the shade of stately, venerable oaks wherever mistletoe was found, the Druids (descendants doubtless, of primeval solar worshippers, whose religion internally was profound Spiritualism, whatever its outward guise may have betokened to the uninitiated), held converse with the unseen influences to whom they looked up for continual guidance, and from whom they perpetually received fresh strength and guidance to aid them in the accomplishment of all life's tasks and duties.

In Egypt, India, Persia, Palestine, Greece, Rome, temples of the most magnificent and also of the lowliest order, rose and still rise, testifying not only to the universality of the worshipful instinct in man, but particularly to the necessity universally felt for some secluded place where thoughts can be collected and centered upon super-terrestrial things, and where also, charitable or benevolent designs can be brought to perfection in form after their mental inception among the aspirants. Charitable institutions all over the world are intimately connected with houses of worship, and though it may well be said that certain obtrusive and external forms of charity are not charity at all in the best sense of the word; and anxious as we are to assist in carrying the thought of charity on to a higher level than where it is usually allowed to stand, we can but feel that anything which tends to make a man or woman go out of him or herself, forget the simply personal need of the individual, and work for the aid and advancement of others, despite its possible errors and inadequacy must be acknowledged by all true well-wishers of the race, as a very great step in the right and much needed direction of universal human brother and sisterhood.

The first idea which strikes us as we gaze around this cheerful little hall filled with earnest workers in the cause of human emancipation and development, and devoted to the benevolent enterprises of the Sisterhood of Seven Links, is that this building should once for all be held sacred to the special work for which it is designed.

How can we consecrate a place save by our aspirations and affections? We may call on all the hosts of heaven to bless a room, but they cannot hallow our dwellings, unless we co-operate with them in hallowing them ourselves by pure and noble thought and sweet uplifted feeling. No superstition is more pernicious than the false belief that we can summon angels into our midst by the mere repetition of beautiful words, the singing of choice songs, the delivery of forcible addresses, and the adornment of a room with fair and fragrant flowers. All these accessories may be exceedingly helpful, charmingly and effectively suggestive of the state of mind we wish to cultivate, but utterly useless except in so far as they help to tune our thoughts and wishes to accord with the atmosphere of higher states than those usually made manifest on earth.

In Europe, the great cool churches always standing open are of boundless help to multitudes of weary travelers, who have no other place of rest and shelter from the heat and burden of the day, and though the active, intellectual, striving spirit of these times may favor active, mental exercises rather than quite, contemplative study, no fact needs to be more forcibly reiterated in the ears of both sexes and all ages, than that we must rest and meditate sometimes, that we may be able to work the more effectually. To the deeper, quieter, more contemplative side of human nature; the study or studio as well as the temple or oratory ever appeals, and it is this deep under-current of human life, that needs far more attention in this busy age than it usually receives. The world seems ever oscillating between extremes, vibrating between stagnant inactivity and feverish unrest, and it is the special mission of genuine spiritual science and philosophy to administer the corrective for these extremes by bringing about a happy equilibrium of force in every department of human work and feeling.

Now, this unpretending little sanctum may be indeed a "gate of heaven," a place where every influence and association breathes peace and invites to aspiration; but, if it is to be so, we must indeed be careful that its receptive air is never tainted with the thought of scandal or the word of uncharitableness. As it is customary in the east for men to remove their shoes and in the west their hats when entering a sacred place, so should we remove, and that effectually, every unkind, ungracious thought from our minds when we assemble for benevolent endeavor, for benevolence is kindly, blessed, willing. Good will alone can constitute beneficent effort, and whether the hands of the benevolent be filled with earthly treasure or have neither silver nor gold to bestow to those in need, all can and must contribute of that gift of love which is infinitely more welcome to the needy recipient than all the wealth of all the earth. We far too often narrow down our thought of charity to the bestowment of alms upon the destitute. Eleemosynary institutions are built and supported at very great expense and he or she is considered very charitable who liberally endows them or annually donates a large sum for their maintenance; but such institutions, being officered too often by hirelings who work only for pay, utterly fail to do more than scantily provide for pressing physical necessity.

Frequently sensitive children, tired, sick adults, and many without homes or kindred, starve while their bodies are fed, and shiver while their backs are clothed, for lack of that nutriment and apparel which love alone devises and alone supplies. This hall is neither a church nor a charitable institution, nor is the order which owns and uses the property either religious or beneficiary, in the usual meaning of these words, but "The Sisterhood of Seven Links" is a society of philanthropic women who, some years ago heard a spiritual voice calling to them to band themselves together for the execution of plans at first but dimly outlined, but constantly as months and years sped by, more and more clearly revealed to them. The beloved President of the Order, our generous and whole-souled sister, Mrs. Olive Washburn, has, from the starting of the Order, been the one specially guided to direct its movements. Acting upon and through her kindly, sensitive nature, influences of a pure and elevated character have accomplished much and are preparing soon to perform much more in the interest of suffering women. The design of the Order is to unite in the chain of true sisterly affection and effort those who, feeling themselves drawn together by an attraction stronger than any earthly bond, seek to form a chain of seven links denoting spiritual harmony, without which all enterprises must soon fall lifeless to the ground.

As the old, poetical idea of the music of the spheres taught that seven worlds were always linked together as there are always seven notes in the musical scale and seven days in the week, so the inspiration which led to the formation of the "Order of Seven Sisters" taught that seven women must always work together and constitute one lodge, or at least, its initial and most interior circle, then around the central group of seven other groups of seven may be formed extending to seven times seven, or even beyond as the work continues to grow and branches are es-

tablished in different towns, states and countries, but always keeping the number seven universally typical of perfection, to the fore. This Alpha Lodge, so-called because the first formed, has already extended far beyond its original seven-fold dimension and we confidently anticipate that many lodges of forty-nine members each (seven times seven is the proper complementary number) will be established shortly in various parts of California and all over the United States, but all connected with this, the central lodge, whose headquarters will permanently remain in San Francisco, the city of the Order's nativity.

To give you in brief outline a gist of the objects of this association we will state in the fewest possible words the constitution and by-laws, or at least the spirit and intention of them. The aim and object of the sisterhood is to benefit mankind from a spiritual or metaphysical standpoint; it is to consist of a series of links always numbering seven or some multiple of seven; it recognizes an Infinite Spirit whom it agrees with Emerson in designating the Over-Soul; it acknowledges also Universal Humanity and thus repudiates all sectarianism or such patriotism even, as is opposed to universal brotherhood and sisterhood. Not by any means content with merely affirming beautiful principles and announcing sublime truths, the sisters pledge themselves collectively and individually, to do their utmost toward alleviating suffering of every kind and degree, and wisely recognizing the tremendous silent force known as influence as even more potent than precept or example, each sister makes a solemn resolution to devote herself to the extent of her opportunity, to her own highest culture, so that being herself illumined she may become a light unto others, not simply an outward light which can be "seen of men," but a source of healing and enlightening influence which enters secretly the darkest places of human wrong and sorrow and by its subtle, potent spell, casts out the demons which infest the air, by instilling into the dark and polluted atmosphere a blessed streak of heaven's own sunshine radiating from a soul filled with love to God and all humanity.

Believing that divine strength is to be obtained only through perfect harmony these noble women have wisely adopted as their rule, that no critical or disputatious arguments shall be introduced in their assemblies, for when they meet in solemn convocation it is not to find fault with one another or to expatiate upon the errors of their brethren, but to seek that light from the heavens without and within, that can only be appreciated and received when minds are free from turmoil and when hearts are sweetly attuned to the chords of harmony divine. Discussion and debate rarely if ever, lead to beneficial results, as the ineffectual disputants only undertake to prove themselves right and others wrong; often both are about equally wrong, though they are in opposite directions, the result of their deliberations being usually no more satisfactory or conclusive than if two debaters, both ignorant of the multiplication table rose respectively to affirm that  $12 \times 12 = 123$ , and  $12 \times 12 = 125$ . Now it would not matter in the least which was beaten or which triumphed in the discussion, for both results would lead to the statement of error, but one can well imagine how excited two childish contestants might get over the issue and how the juvenile spectators at the combat would vociferate over the result whatever it might be. Now polemical discussions never really advance the cause of knowledge; read church history from the beginning of the second century till the present time and you will soon be convinced of the hollow fruitlessness of contests over dogmas; when ecclesiastics lost their temper and roundly abused each other in council chambers, their chanting of the *Veni Creator* in compliance with churchly usage did not induce or enable them to listen to the still small voice of the Spirit of Truth whose clear, sweet tones are never heard above the jar of human strife but only when the voices of warring passions are still, and the freed soul has leisure and disposition to hearken to celestial guidance.

How significant are all the old Bible stories when we interpret them in the light of modern spiritual experience. Elijah could not hear the divine voice till all earthly disturbances had ceased. Wind,

fire and earthquake preceded the still, small voice, which uttered words of counsel infinitely more precious than any wisdom to be acquired in chambers of debate. On the day of Pentecost when the disciples in Jerusalem welcomed the Holy Spirit into their midst and experienced so great a revival of spiritual power, all external agitation had subsided, the house where they were assembled had been shaken as by a mighty wind, cloven tongues of flame had appeared and disappeared among them, but while these strange and impressive electrical phenomena had doubtless helped to dispose their minds toward a state of quiet susceptibility essential to the discernment of spiritual truth; when the heavenly voice spoke it was heard in the calm which followed, but could not precede or accompany the storm.

In this little temple, quietly hidden away from the strife of a great city and yet easily accessible from all points of San Francisco and its suburbs, cannot many of you come from time to time, and in the peaceful atmosphere maintained inviolate here, hold communion with the spiritual realm, both within and without yourselves as we often find we cannot when harassed with the multiple cares and distracted with the multiple harsh noises of your often trying earthly way? And on the 27th day of every month at noon, can we not all, whether here in body or only in mind unite with all who observe *soul communion day*, and seek through the blessed path of peace, (not war) to advance the true interest of the state, the nation and the world. The sisterhood here especially seeks to develop healing power in its midst and to make of this room a healing centre, a place where weary, saddened ones may come and feel their ailments and unhappiness mysteriously spirited away; and we need not confine ourselves to the remark that the good ladies wish it to be this, it is such already. Several persons whose word we cannot question have told us in tones of grateful gratitude, that coming here in sorrow, they have departed in joy; entering here depressed and faint, they have gone away refreshed and strengthened, not only benefited for the moment, but vividly conscious of having in some way joined their forces to a supernatural sphere from which they can now constantly receive help to which they were aforesaid strangers. It will be in place for us to observe here that intelligent spiritual scientists are in full agreement with all that is reasonable and edifying in all systems of religion and medicine though they cannot endorse baseless assertions or vagaries of any church or school.

A truly spiritual mind is not called upon to deny the existence of the physical universe or to tell a man he has no body but only thinks he has; such extravagances, though mistaken modes of proclaiming a great underlying truth, provoke ridicule and tend to seriously embarrass honest students of the science of spirit, while temperate explanations of the fundamental truth of the metaphysical system are highly beneficial to all. As the great bulk of those here to-day are Spiritualists, allow us to state once for all, that Spiritual Science and Spiritualism are inseparable; one is not genuine without the other for the one is the other. Spiritual Scientists however, may regard Spiritualism as ordinarily understood as spiritual philosophy, but science and philosophy go ever hand in hand, and eventually express themselves unitedly in a true religion which is impossible without a deep recognition and practical exemplification of the principle of universal, human brotherhood and sisterhood. Religion from *religio*, does not mean bondage but union; not a binding in the chains of slavery but a uniting in the cords of love, all bound together for the common weal, as all members of the body are inseparably united in one great fraternity.

As societies such as the Sisterhood of Seven Links, work together on earth for mutual benefit and universal charity, so are there pre-existent societies of similar object and dimension in the spiritual world and from the invisible, state the idea of this organization was first projected through the medial instrumentality of our dearly beloved sister, Mrs. Washburn, whose work for women and girls is so well known to us that to mention it except in passing would be to simply reiterate what we already deeply feel and gratefully acknowledge. As President of this Society during its formation, Mrs. Washburn was the glad and willing executor of angelic

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## From The Sun Angel Order of Light.

(Written for the Golden Gate, by Saidie, Leader of the Children's Band in the Heavenly, through the mediumship of Mrs. E. S. Felt, Scribe of the Sun Angel Order of Light.)

Children, in the outline given by Wisdom, you have been able to see the mission of angels to earth in the long, long ago. Saidie asks each one as they read the histories of the past, to read with the light from the higher spheres as an illuminator of the pages. Saidie came not to earth but four years since to make her presence known. She has come through the ages, as she came when earth was young; watched its young growth with the love of a mother; its development with the earnest, strong desire awakened within her soul by the voice of the Infinite, which spoke to her in each unfolding, each expression of unrolling deific law. The voice of the All Wise echoed and re-echoed through the corridors of her heart—spoke within the deep recesses of her being—saying: "Child, through unfolding law you have your powers; through divine love you now stand upon the summit where children of the infinite will yet stand; who shall seek their dwelling places upon the material shores now unfolding in the sunlight of promise, in beauty and grandeur. Those rocks and hills, mountains and plains, shall yet echo with the voices of man, and from your worlds in space shall thousands who possess great attainments through experiences of their own past, come hither at the sound of thy call, for thy children shall hear the cries sent forth from the heart of earth's great need, and looking within shall see there the lack of unfolded powers, which need must call forth from the depths, bringing into existence and into the arena of experience, that they not only know their God-like powers, but be able to demonstrate them, when again a call shall come to them from out the universe, which echoes with the song of cherubim and seraphim—the universe ruled and governed by the power yet to shine and sparkle with undimmed lustre in the crown they shall wear.

"Call hither the children of thy love and care, bid them enter e'en the battle-fields, watch o'er them with the o'erflowing love of thy mother heart, and lead them in the eternities yet to be triumphantly home. And Saidie saw, as the echoes repeated the words o'er and o'er, from afar the light of the yet to be, and within her soul echoed again and yet again, 'It is well.' The voice of Deity has spoken, and her soul-mate responds, 'It is well.'

"Children, with a loving hand, Saidie has opened the doors of a mighty past. As time went by and earth in its unfolding brought forth the conditions of strife spoken of by herself and Wisdom, we have ever said, 'It is well.' For with strife has come to the dwellers of higher heavens a deeper knowledge of the power of Wisdom and Love to overcome the same. The earth was baptized with angel love long ere strife and war sent its echoes through the land. The elements gathered their forces in the warring thereof, but subtle influences in which was in-breathed the essence of peace, could speak in the clear tones of an angel's voice, 'Peace, be still.' And still the strife and warring ceased not until the influences thereof should be intermingled with the jarring tones of discord, and, like leaven, slowly but surely, permeate the same.

"To return to the earth-life of Wisdom and the band of incarnating ones sent earthward with him, Saidie will say that those in the heavens to whom was given the mission of watchers, were oft with them unseen. We sought to form a battery where we might attach our forces, and bring them, if possible, manifestations from the spirit world. The sleep of forgetfulness closed not all faculties; hung not a dark veil o'er all senses. When sleep closed their eyes, and rest enveloped their forms, then were the unseen more active, hovering near the spirits which detached themselves, to a greater or less degree, from the sleeping forms, then by a mystic power held o'er the spirits of those they loved, call forth the forces of the spirit, and breathe anew thoughts which were only of the realm beyond the material. We could thus invest them with influences from our councils held in the better land.

"Thus mortals were inspired; led into higher planes of thought, and in their waking hours might know they had received from silent, unseen ones, whom others might call God—as that conveyed to the mind an idea of Superior Power and intelligence—thoughts of a Divine nature, which taking in the mind the form of command, were to be obeyed. Thus, in time, our children became rulers; superior messengers to the inhabitants of valleys, in whose hearts superstition claimed a large place, making its new demands which were heard and obeyed according to the unfolding, spiritually and intellectually, of the people. It is law of Divine Love that the highly unfolded mass should take precedence in the minds of others and become for the time a leader and guide, himself subject to the laws which exist over and above all. Thus alone can wrong be checked in its onward march; thus alone can the world receive the influx of the Divine which will be the only Redeeming Power. From the higher to the lower a chain is formed, each link is held in its rightful place.

"When Saidie asserts her right as Wisdom Mother of the planet, she takes that assigned her by the mandate of Deity; a

place her unfolding and progress justly entitle her to. She comes not with the arbitrary power of a ruler, but with the Light and Love of the eternities reigning in the heart. As she lays before you her records of the past, she knows that in every soul where no responsive chord vibrates, her words are empty and meaningless. But to each true child will come, like the sound of far away music, a something within speaking to the inmost soul of its truth. On this she relies; in this she sees the heart-acceptance of her own. Aye, more, she sees the well-spring of filial love, in which she has trusted for ages, o'erflow at the mention of days of long, long ago, and sing merrily on at her feet like a tide of crystal. Saidie's feet have a quicker bound o'er the earth paths, because of this heart-love for, and hearty trust in the records of long ago. Not in blind faith does she ask acceptance, but through the power of knowledge, which is the tributary flowing from the Fountain of Wisdom, where ere long some will slake their thirst unstintingly. With joyful heart and willing hand the Benedictions of a higher life are dispensed from the homes where Guardians wait the coming of their own.

"Saidie blesses you all anew, and bids you walk on with firm step in the shining pathway opened before your pilgrim feet. Ere long your spirit sight will open, and you will be glad to see the spirit forms and faces of your own in their glorified beauty. This is possible with many of you; thus will you verify the truth of angel love and care. Mind not the troubled state into which false teachers from lower spheres are casting those who have trusted them. Saidie well knows these things, to even the children of Light, cause some unrest, but she would that not one of her own falter because of them. Rather seek to unfold each his own spiritual nature, and know, each for themselves of the truth which angels teach. May light from the higher spheres illumine each heart and brain. Peace be with you,

SAIDIE.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels' Order of Light.

## "Within the Fold."

EDITOR OF GOLDEN GATE:

As it was through your valuable paper that I was led to the investigation of the mysteries of Modern Spiritualism, I deem it proper to make a public confession or acknowledgement of my deep indebtedness to you and at the same time give to the public my experiences, and thus enable others to find the glorious truth of the philosophy which you and I espouse.

It was while in Milwaukee that I first saw your paper, and at that time I was a materialist, with nothing before me but the narrow confines of my coffin. Some time after becoming interested I heard of E. Stevenson, of 922 Fifth Avenue, Minneapolis—it was claimed for this gentleman that he could answer sealed letters, accordingly I wrote a letter to a near one in spirit land. I wrote as though she were yet in the flesh, and asked in all seven questions, signing my name. I mailed the letter in an envelope and waxed it with letter-wax in such a manner that it could not be tampered with without my knowledge; enclosed it in an envelope with a dollar and a couple of stamps, and addressed it to Mr. Stevenson. In a few days I received a reply, and, to say that I was astonished is putting it mildly, for not only were the questions fully answered, but in an elaborate manner each one replied to. I have since discovered that every statement made was very correct. After this I wrote several sealed letters; all were as satisfactorily answered. Some seven months since I came to this village on a visit, and for the benefit of the doubting ones, I will say since my arrival here I have visited Mr. Stevenson, who is visiting friends at River Falls, a village joining this, and had these sealed letters answered without letting them go out of my possession when in the presence of this gifted gentleman. I have attended some four or five of this gentleman's seances, and were it not too much trespass upon your valuable space, I would be pleased to describe them, but as it is, I will only say that his seances are given under the strictest test conditions possible to devise, one of which is to allow the sitter to bind his wrists together, then sit inside the cabinet, which is a curtain stretched across the room, and hold his hands and feet. While held in this manner, all the various phenomena of a cabinet service, such as the appearance of forms, faces, feet and hands, the ringing of bells, playing upon the guitar, writing of messages and so forth, are accomplished. I have also visited Madame Burstone, of St. Paul, and the evidence given through her organism of a life after death, is overwhelming.

Dr. Duckworth could give some interesting experiences with Mr. Stevenson, and, I for one, would be more than pleased to read them, and I am not alone in that respect. Again extending my earnest thanks to the GOLDEN GATE for lifting an almost unbearable load of misery, and dark materialist doubt from my heart.

I am, yours in the faith,

O. A. S. PATTEM,  
199 Second street, Milwaukee.

The greatest of fools is he who imposes on himself, and in his greatest concern thinks certainly he knows that which he has least studied, and of which he is most profoundly ignorant.—Shaftesbury.

## Who Got Christ's Sword?

BY ROBERT A. HODGSON

It is well known that Christ's garments were divided among the soldiers. Of other special relics, many found their way into the church, if its claims are to be believed. Several different abbeys had "the identical crown of thorns!" Ten of them, at the same time, had "the lance that pierced his side." To such a pitch was relic-hunting carried by the Templar Knights, that in the absence of anything more substantial, they went into the milk business. The Crusaders seem to have been their chief customers, and actually "paid enormous sums of money for bottles of the milk of the Blessed Virgin!"

One monastery went so far as to exhibit a "finger of the Holy Ghost!" (See Draper's "Conflict Between Religion and Science," page 270.) But in all history, no mention is made as to what became of Christ's sword. I do not believe that he carried one. I do not believe that his disciples carried swords; why should they, if their Captain did not set the example?

Only think of Christ and his followers tramping through the cities of Judea and preaching peace with weapons of war dangling at their sides! Is it likely that the Roman governors would have allowed such proceedings? There might be occasions for chopping off heads as well as "ears."

Picture them sitting about the Saviour armed, while listening to the Sermon on the Mount. Did he intend the command, "Love your enemies," to be enforced by the sword? I cannot accept such inconsistency. All his life, and all his divine precepts, are at war with the idea that his followers were armed.

But John says Peter carried a sword, and that when the officers came to take Christ, "Peter drew his sword and smote a servant of the high priest, and cut off his ear" (John xviii:10). Yes, that is the way it reads, but it seems to me there must be some mistake. Such an act would have resulted in collision; and with the wrong on the side of the disciples for having struck the first blow.

If Peter was armed, all the apostles were armed. If they were armed, then Jesus himself was armed. What would we think of the Captain of an armed band, who had no weapon? But Christ put the servant's ear back on his head again, and "told Peter to put up his sword."

But that would imply poor discipline, since he struck without orders. After being with Christ three years, he did not know enough to await his Master's command. Even the Captain of one of our modern "Salvation Armies" would select better material than that. Nor does it seem likely that Christ indulged his followers in cutting off people's ears just to show how expertly he could put them on again.

But there would have been no time for that. Following that blow, the fight would have been sudden and general. Instead of this, neither the high priest nor one of his band, offered a protest.

But if Peter meant business, why did he select the blameless servant, instead of the high priest? Had the arresting band used as little discrimination, they would have taken Peter, instead of Christ. Bah! the more you sift the matter, the more ridiculous it appears. I cannot accept the statement. Only John says Peter did it; Matthew, Mark and Luke say, "One of them that stood by, drew his sword," etc. How does it happen that these earlier evangelists did not know who did it, and that John, the latest one, did know that Peter did it? Memory does not improve with years; but anecdotes, incidents, fictions, do multiply with the lapse of years. Should some of our modern heroes return, they would be amazed at the amount of cheap literature saddled upon a credulous public at their expense.

But even our beloved Colville seems to accept the statement without question. On page 112, "Spiritual Therapeutics" (which, by the way, is one of the grandest books ever given to the world), he says: "Was it, after all, enthusiasm for the Master, or was it a feeling of spiteful revenge, which lifted Peter's hand?"

Brother Colville is always brilliant, mostly original in his Biblical expositions, unusually sound and interesting. But he was not discussing this question; perhaps he never gave it a thought. He merely cites the incident to illustrate Peter's "hot-headed impetuosity."

I don't believe Peter did it. If he did do it, the master permitted it, for he read the thoughts and motives of men. How easily he read Simon's criticisms of his conduct, while eating dinner with him, when "Mary came in and washed his feet with her tears." How correctly he read the mind of Judas, and pretended the betrayal.

Then knowing what Peter was going to do he permitted him to do it, for the purpose of working a wonder, or else for the opportunity it would afford to "rebuke Peter." Either hypothesis is absurd, and as unlike Christ as ostentation is unlike humanity.

But in the book I have cited, Brother Colville allows that even among scholars, there is a difference of 100 years, as to the time Christ was born. I am glad he does not use the fact to disprove the Christ. He very wisely says, "It makes no difference as to where, or when, Jesus was born," and the reasoning on the point is learned, logical and conclusive. Bless him!

In "The World's Sixteen Crucified Saviors," by Kersey Graves, (page 63)

we have further evidence of this discrepancy. The author says: "Relative to the time of Christ's birth. . . . Christians count one hundred and thirty-three, contrary opinions of different authors, concerning the year the Messiah appeared on earth. . . . One hundred and thirty-three different opinions as to the year Christ was born." I am sorry to say, that Mr. Graves, argued from the fact that Jesus Christ is a myth!

In view of this 130 years difference as to the time of Christ's birth, and the other equally notorious fact, that on the eve of his coming, various pretenders arose, and deceived many, what is more natural than to suppose that some of the acts of these pretended Messiahs, were confounded with the doings of Christ, and thus crept into the gospel narrative? No doubt in some of the dates prior to the birth of Christ, or even subsequent, (for "false Christs" arose after his death as well as before) such a circumstance happened as "cutting off an ear." To me it looks plausible. They believed in force. They came armed for the conflict. The Jews expected the real Christ to come in the same way. They rejected him because he did not so come. It would be very natural for any one of these "pretenders" to say to his followers: "Sell all thou hast and buy a sword," and having the sword, they would be likely to use it.

On the occasion of a great ado, over the doings of the apostles, Gamaliel took the floor and said: "Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men, for before these days rose up Theudas boasting himself to be somebody. . . . And all, as many as obeyed him, were scattered."

After him rose up Judas of Galilee, in the days of the taxing, and drew away much people after him; he also perished, and as many as obeyed him were dispersed. And now I say, refrain from these men, and let them alone, for if this council, . . . be the work of men, it will come to naught; but if it be of God, ye cannot overthrow it." (Acts, v Chapter.)

Is it not more rational to suppose that some incidents in the lives of such leaders and their followers, were, in the lapse of time, imputed to Christ and his apostles, than it is to attach violence to the "Prince of Peace?" I think so. They were armed. They made war upon the ruling power, but Jesus, *never*. "Why tempt ye me, ye hypocrites? Show me a penny." Whose is this image and superscription? . . . Caesar's. Render therefore unto Caesar the things that are Caesar's."

That does not look warlike. It is consistent with the Golden Rule. But, "Is smiting off an ear," consistent with such divine teachings? No, and Christ never did it, nor did he suffer Peter to do it. The principal is always responsible. Such an act would be a blot on his character. It is said in favor of Alexander, that he killed an infinite number of Persians, that he de-throned and slew the most powerful kings of the earth, that he conquered innumerable nations and provinces, and penetrated as far as the ocean, that he extended the bounds of his empire from the most remote parts of the race to the extremities of the east. "Yes," says Seneca, "but he murdered Callisthenes, a crime of such magnitude, that it entirely obliterates the glory of his other actions."

Your readers will not be at a loss to make the application.

RICHFIELD, Minn., Feb. 12, 1889.

## Summerland.

EDITOR OF GOLDEN GATE:

I have watched with much interest, the progress of your Summerland enterprise, and had hoped to see some move being made worthy of the undertaking. Of course, I do not know all there is being done in the direction of making it a place to live in, desirable for those who have not by former effort or good fortune secured enough of this world's goods to make them feel independent; neither am I posted as to the natural advantages of the place, for that may be sufficient to cause it to grow to dimensions of a large city, and all advantages for the growth of a place, will be no argument against the few suggestions I wish to make, the more helps the better. But the old saying, "As we sow, so shall we reap," will prove true as well to Summerland as anything else. In addition to founding and instituting a school there, that shall surpass all other schools and colleges in the land, and that would make the place the most desirable for persons to live who are seeking to educate their children, I would suggest that some well digested scheme of industries be inaugurated, that would prove the way in securing a home to every poor man or woman, who should seek to locate in the place; especially, if they are honest and industrious. Many men there are who from want of thought, or capacity, or from adverse fortune are so tied down to poverty, that, they of themselves cannot lift hand over foot to help themselves out of this dilemma; who, if they could have a helping hand extended to them would take courage, and ever after make the best of citizens.

Several years ago, I was conducting a manufacturing interest in a neighboring town, and had in my employ, quite a number of poor men that spent their week's wages as fast as they earned it, and thought they could do no better. I took an interest in many of them and planned in this way for them: I furnished them a lot on

which to build, and lumber enough to make a small house, hardware, paints, etc., to complete the house. Then I proposed to retain one-third of their wages weekly until I was paid. These men remained in my employ until their homes were paid for, and many of them own the same to this day.

It seems to me that there must be many worthy Spiritualists in California, who could be made to see the practicability of instituting industries in Summerland and vicinity, that would pay a fair interest on their money, and show to the world their faith in humanity and their belief in Spiritualism. Where are your Stanfords and others holding such sums of money that wish to lay up treasures in heaven?

C. A. REED.

PORTLAND, Or., Feb. 18, 1889.

## A Ghost Story.

[Santa Cruz Sentinel.]

The *Sentinel* article in regard to the supposed spooks of Powder Mill canyon caused some talk in this city Friday.

A resident near Wright's Station, who had read the ghost story in the *Sentinel*, called at this office and told the following: "I am a man of practical ideas, and my imaginative faculties are not well developed, therefore the story I will relate is not founded on fancy, but what I actually observed. At Wright's Station is a long tunnel in which thirty-three Chinamen were blown to the 'happy hunting ground' by an explosion while the tunnel was being built. For some years such of the remains as were picked up were buried in a plot of ground near the railroad track. Some time ago, however, the bones were shipped to China by the companies which brought the unfortunate Celestials to this country. Now for my experience:

"It was a dark and stormy night when I was on my way from a neighbor's, where I had been detained longer than usual. They did not want me to go home, but as I insisted, my wife and children being alone, they interposed no further objection. I had a good team, a comfortable buggy and an intense desire to reach home as quickly as possible, as I knew my family would be anxious for my appearance. I forgot to say that my neighbor lives two miles from my place. In the country, you know, neighbors are not so close together as in large towns.

"The rain came down in torrents, filling the road with water and causing me to take more than usual care, so that I would not drive off the road into any of the ravines below.

"It was a few minutes after midnight when I drove near the mouth of the tunnel. All at once my team stood still. I plied them with a whip, but they refused to budge an inch. I held my breath and glanced around. What did I see? You may believe me or not; you may call it a fairy tale or what you will; you may term it a freak of imagination, but all the same I will give it for what it is worth. I saw emerging from the tunnel thirty-three Chinamen attired in ghostly habiliments. I call myself a brave man, as brave as the average male being; but the sight thrilled my blood; I was speechless with amazement; my feelings were indescribable. I could plainly see them slowly treading their way out of the tunnel; then like a flash disappear. Others who have been near the tunnel at midnight say they have seen the same ghostly march.

"After the disappearance of the unearthly visitors my team suddenly started up, and unmindful of the mud they did not stop running until my home was reached.

"When I got into the house cold beads of perspiration stood on my brow; I was trembling like a leaf; I don't know whether from fear or from sudden surprise.

"There, you have my experience for what it is worth, but please don't mention my name, as people would be apt to suspect me of being possessed of too much imagination.

## The Sun's Image.

Mr. J. C. O'Loan, of Liverpool, writes: "While experimenting with a ray of sunlight in a darkened room I had my attention directed to pin hole pictures, and am of the opinion that startling results can be obtained in photographs of the sun or moon in this way. In a room darkened by blocking up windows with thick paper, make a small hole in the paper with a 'darning needle,' so as to admit a ray of direct sunlight. Hold a piece of white paper in the path of the ray, twelve inches from the hole; you will have an image of the sun one-eighth inch in diameter; at four feet, an image of one-half inch, and at the distance of eight feet from the hole a one-inch image, and so on. The size of opening used as lens does not alter the size of image at any given distance, but only its sharpness and brightness. Say the opening is one-sixteenth of an inch, and gives a sharp picture at four feet, by enlarging the opening to one-eighth the size of the image at four feet would be still the same, but unsharp, so that the screen or plate must be removed to twice distance to obtain equal sharpness. In a room 100 feet long a twelve-inch picture of the sun could be had, and of the moon one very much larger. A series of pipes 100 yards long for camera would give a three-foot photograph of the sun. In fact, there is no limit to size of image but the length of camera. Perhaps some one who has more time and space at their disposal than I may take up the subject.



## Woman's Work for Humanity.

Continued from First Page.

designs, not of impulses projected simply from those who having cast off the body are still interested in human affairs through continued proximity to earth in thought and affection; but of designs originating in those universal spheres of spiritual existence where parties, sects and classes are all forgotten in the embrace of a common fraternal love. There are those here who have known what it is to realize the radiant presence of a beautiful spirit from the planet Jupiter which state signifies the highest, at present communicating directly with the earth; it was for this reason the Greeks and Romans while acknowledging an Infinite Spirit, superior to all divinities, placed Zeus, Jupiter or Jove at the head of their catalogue of deities, who presided over the destinies of men and nations. Jupiter represents the spherical condition of life in which reason and intuition are united; Venus typifies the hemisphere of love, and Mars the hemisphere of wisdom; between these states the earthly state is placed and thus there is ever a contention on earth between the promptings of affection and those of intellect; but as from the higher state (Jupiter) the earth receives guidance, this contention will cease and a marriage will be visibly consummated between heart and head or reason and emotion. It is to aid in carrying out this beneficent angelical design, that Sisterhoods of Seven Links are being formed wherever receptive minds are found, and it is for women to commence the work in this new age when intuition is to be the fore in every undertaking. After a while Brotherhoods of Seven Links will be established which for a time will work independently of the Sisterhoods, and carry on a special work for men, then the next step will be the union of both in one, and when that union comes because the time for it is fully ripe, the work accomplished will extend inexpressibly beyond the broadest dimensions at present dreamed of even by the most sanguine of the friends and supporters of this movement.

Let us one and all gratefully acknowledging the blessed influence, extending from truly peaceful and harmonious homes, unite zealously and gladly with the good women, who are devoting themselves so unselfishly to the improvement of the race. Let us aid them by all means in our power, spiritually, intellectually and peculiarly and never forgetting that the hand that rocks the cradle is the hand that rules the world," account woman's work for woman as the only sure stepping stone to an improved humanity, for the mothers of the race are indeed the architects of the future temple of humanity and only as we value motherhood at something like its true worth and help to help woman by making her self-sustaining and free from the direful necessity of giving her hand where her heart is not, for the sake of maintenance, shall we be hastening on the glorious time by prophets long foretold when peace shall reign universally on earth, and sin, sickness and sorrow be forgotten in that brighter age to come when all will love one another with pure hearts fervently.

## IMPROMPTU POEM.

The sacred number seven  
Appears before our gaze,  
The type of all perfection  
Far as its brilliant rays  
Shine down from temples glorious,  
Temples not made with hands;  
We hear an angel-chorus  
Rehearsing God's commands.  
And as the seven planets  
In peace and order move,  
Obedient to the mandate  
Of Heaven's Eternal Love,  
The Earth within the seven  
Takes up the sweet refrain,  
Peace on the earth, to men good will,  
The Prince of Peace shall reign.

The seven golden candlesticks  
In ancient vision seen,  
Are seven consecrated souls  
Bedecked in wisdom's sheen;  
The light of truth illumines  
Their path where'er they go,  
And standing in their places  
A mellow light they throw.  
For, like the wiser virgins,  
Their candles burning bright,  
Shed all around their station  
A flood of heavenly light.

The lamps of fire are ever  
Burning before the throne,  
The oil which ever feeds them  
Is yours, your very own;  
Your love, your truth, your patience,  
Your faith in all that's good,  
Your charity ne'er failing,  
On earth misunderstood  
Sometimes by angry scoffers,  
In heaven your lights appear,  
And like a blessed light-house  
The sailor's heart to cheer,  
Your Order ever standeth  
Upon the earth's sea beach,  
Extending light o'er waters  
Life's voyagers to reach.

We see a gracious symbol  
Most typical of power  
Of living aspiration,  
From out the light-house tower  
We see a brood of eaglets  
Preparing now to fly,  
The parent birds are watching them  
From far off toward the sky,  
And as the little fledglings  
Prepare to take their flight,  
The pair of pure white eagles  
Who watch them from the height  
Look down with eyes all radiant  
Betokening power and love,  
And tho' as brave as lions  
As gentle as the dove.

The seven little eaglets  
Prepared to fly on high  
Are just about to open  
New pathways to the sky,  
For they are bent on missions

To fly o'er land and sea,  
Establishing new centres  
Of blessed activity,  
They pause not in their passage,  
But whoso'er they're bent,  
They carry faithful tidings,  
Fly just as they are sent.  
And when the seven orders  
United in the one  
Are formed and well established,  
Directing toward the sun  
Their royal eyes, straight upward  
They wing their joyous flight,  
And watch with sweet protection  
O'er their charges hid from sight.

As on the wings of eagles,  
On wings of holy love,  
In search of heavenly wisdom,  
Lift ye your souls above,  
And consecrate this temple  
And all the work ye do  
To God and to humanity.  
Then whoso passeth through  
This room, shall gain a blessing  
And you the sweet reward  
Which ever comes from sounding  
On earth, the anthem-chord  
Of heaven's divinest music,  
Peace, love, good will to all  
Under the perfect seven,  
May all blessings on you fall,

## NEW COURSE.

W. J. Colville's classes, having received the full complement of teaching for the first term, as advertised in the *GOLDEN GATE*, a new course of instruction will begin next week. The teachings on Spiritual Science or Metaphysics, applied to health and harmony, will be given on Tuesday and Friday evenings at 7:45 P. M., commencing Tuesday, February 19th, and continuing six weeks. Instruction on Theosophy will be given on the same days at 10 A. M. The following is a complete and orderly list of subjects treated in both courses:

## MORNING COURSE—THEOSOPHY.

Tuesday, Feb. 19th.—Theosophy, What it is and What it is not.

Friday, Feb. 22d.—The Mystery of the Ages, or the Secret Doctrine of All Religions.

Tuesday, Feb. 26th.—Theosophy in Egypt, Hermetic System.

Friday, March 1st.—Theosophy in Persia, the Zoroastrian Idea.

Tuesday, March 5th.—Theosophy in India—Brahmanism.

Friday, March 8th.—Theosophy in India, part 2, Buddhism.

Tuesday, March 12th.—Magic—Red, White, Gray and Black.

Friday, March 15th.—Difference between Spiritual Adepts and ordinary Magicians.

Tuesday, March 19th.—The Rosicrucians, their Theories of Cosmology.

Friday, March 22d.—The Philosopher's Stone and Elixir of Life.

Tuesday, March 26th.—The Planetary Chain.

Friday, March 29th.—Nirvana.

## EVENING COURSE—SPIRITUAL SCIENCE OF HEALTH AND HEALING.

Tuesday, Feb. 19th.—A Concise Statement of the Theory and Practice of Spiritual Science as applied to the Production of Moral, Mental and Physical Health and Harmony.

Friday, Feb. 22d.—The Idea of God according to Spiritual Science.

Tuesday, Feb. 26th.—The Idea of Man according to Spiritual Science.

Friday, March 1st.—A Consideration of the relation between being and existence, and between truth and fact.

Tuesday, March 5th.—Faith, Prayer and Fasting as Essentials to Spiritual Development.

Friday, March 8th.—Conversion, or the Spiritual Meaning of Regeneration.

Tuesday, March 12th.—Hereditary Influences no Obstacle to Spiritual Growth.

Friday, March 15th.—The Mission of Pain and how to Conquer Suffering.

Tuesday, March 19th.—Chemicalization or Crisis, and how to Meet it.

Friday, March 22d.—The Apostolic Method of Healing as opposed to Mesmerism and Medicine.

Tuesday, March 26th.—How to alter Circumstances and secure Success in every lawful Enterprise.

Friday, March 29th.—Explicit Directions for Treatment and Self-protection and the value of Formulas Elucidated.

Questions are freely invited after every lecture. Terms for the course of twelve lectures, \$2.50; single admission, 25 cents. Exercises commence precisely at 10 A. M., and 7:45 P. M. Punctual attendance is earnestly solicited.

## MATTER PASSING THROUGH MATTER.—

By *Psychic Notes* of December 17th we find that the editor (Mr. Geo. Smith, of Brisbane) has obtained through the mediumship of Mr. Fred Evans the phenomena of knot tying on an endless cord, first obtained by the late Professor Zoellner, during his experiments with Henry Slade. In this instance the two ends of the cord were securely sealed to a blank card; the cord and string were then placed between two slates, and an india-rubber band put round them, and after being held by Mr. Smith a few minutes were placed upon the floor two or three feet from the table. Presently the signal was given that the experiment was finished, and on picking the slates up and opening them four knots were found in the cord which were not previously there, the seal being intact. A well-executed illustration of the cord, card, seal and slate, appears on the front page of *Psychic Notes*.—*Harbinger of light*.

Some discouragement, even faintness of heart at the new real future which replaces the imaginary, is not unusual, and we do not expect people to be deeply moved by what is not unusual. That element of tragedy which lies in the very fact of frequency has not yet wrought itself into the coarse emotion of mankind; and perhaps our frames could hardly bear much of it. If we had a keen vision and feeling of all ordinary human life, it would be like hearing the grass grow and the squirrel's heart beat, and we should die of that roar which lies on the other side of silence. As it is, the quickest of us walk about well wadded with stupidity.—*George Eliot*.

O, if men were as diligent in uprooting vices and planting virtues as they are in starting questions, there would not be so many evils and scandals in the world as there are, nor so much laxness amongst religious persons.—*Thomas a Kempis*.

## Way to True Spiritual Progression.

A few difficult but necessary rudiments to master before we can successfully ascend the scale of True Spiritual Progression:

To judge not.  
To bear and forbear.  
To return good for evil.  
To control our tempers.  
To look upward, never downward.  
To court smiles instead of frowns.  
To conquer our little weaknesses.  
To cultivate patience, the key to success.

To count every human being a brother.  
To endeavor to grow better every day.  
To be charitable in thought, word and deed.

To never give offence, but rather soften wrath.

To study our own character, not others.

To try to improve and ennoble the same.

To check all unkind and unjust expressions.

To glean wisdom from daily discipline.

To extract sweetness from every experience in life.

To indulge only in kind, happy and profitable thoughts.

To comfort others instead of making them uncomfortable.

To live each day better than the preceding one.

To carefully and conscientiously deal with the over sensitive ones.

To try and be a beacon to discouraged, doubting souls.

And finally, to let every thought and impulse spring from a heart filled with love and gratitude toward our All-Father, and earnest good will for all His creatures; and everyday's rich experience will lift us nearer and nearer that inconceivable and unapproachable *Spirit of Perfection*.

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nov10-5m\*

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nov10-5m\*

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nov10-5m\*

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jun16-tf

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oct27-88

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fe23-1m\*

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nov24-1m\*

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sep18-3m\*

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nov10-3m\*

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dec1-88-2m\*

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SATURDAY, MARCH 2, 1889.

## JOB PRINTING.

Having added a small, but very select jobbing department to our office, we are now prepared to execute all manner of small printing—bill heads, letter heads, circulars, visiting and business cards, programs, etc.,—in a very superior manner. Give us a trial.

## OUR PUBLIC SCHOOLS.

The encyclical letter of the Pope was read in all the Catholic Churches of New York on the 17th inst. The letter would have been quite free from objections to American citizens, had His Holiness forbore all remarks upon the public school system. He unfortunately says:

"As for public schools, there is no ecclesiastical authority left in them, and in the years when it is the most fitting for tender minds to be trained in Christian virtues, the precepts of religion are for the most part unheard." The schools of Italy and other Catholic countries used to be wholly under ecclesiastical sway; now, they are nearly as free from it as our common schools always have been, and is a most hopeful sign for the future of those countries. One man or one generation, has no right to make the religion of another generation. The world is coming to see some things in their true light, one of which is that religion is a thing of conscience and reason, and that to bias and warp young minds is taking unfair advantage of those who are soon to occupy our places in this life, with all its burdens to bear, its vital questions to answer, its laws and institutions to protect, and improve if need be; the betterment of coming generations to insure, and a thousand responsibilities to bear, all of which require perfect freedom of thought, and the fullest power to reason, which only those minds of normal growth have the capacity to do. When Catholic countries break the bonds of ancient rule, there need be no fear, nor hope, that the old-time supremacy could be established on a soil that has been reddened by the blood of heroes who fought for and won religious freedom. The United States is generous to Catholics, but it would not part with its public schools.

## THE ALPHABET.

Some persons become so absorbed in the honors and acquisitions of years that they seem to forget that they once did not know their alphabet. In other words, they lose their simplicity, and sometimes look upon those less wise than themselves as born dullards, who could not, if they would, profit by the opportunities that sent them up the ladder of success and fame.

Such persons cannot be very helpful to others, for they have no sincere encouragement to offer, their egotism blinding them to all but their present and prospective importance. It is well for each one who finds himself "getting on in the world," to frequently review the past, and as he looks back he should observe those along the way, and seek to give assistance where it will be received and profited by. Let it not be given as one gives alms to a beggar, to get rid of him and feel relieved; but let it be to one as the other, a kindly deed of humanity, which nothing but mere accident kept the giver himself from being in need of.

That we have use for the alphabet every day, it is supposed one does not forget it. But one does, just as one wishes to forget all that is less perfect and wise and beautiful than the present. Being born of rich parents, is not to be born rich; experience that has schooled one in adversity, and which one has boldly met, that has tried one in temptation's fire, through which one has come out fit for another ordeal; experience that tests one's loyalty to truth, regardless of popular sentiment, these and other trials make riches that no one can steal nor time confiscate. Position and learning are not always convertible terms. We frequently find both out of place. Some leaders would profit far more under another's direction, for there is benefit to be derived from being guided by one who knows better than we; but we should only submit for a season of enlightenment. When we have been mistaken in our course, it is time to review our alphabet—the steps by which we have come to our present position. It is well for all to come upon obstacles in their way, as it is well to stop and reflect.

It is not enough that we reach the end safely, we must know how and why, because others are coming the same way. They are learning the alphabet, and though it may be soon lost sight of in the volume of days, they will need to go back, as we did, and consider the way of their knowledge, because still others are coming after them.

## EXISTENCE NOT ALWAYS LIVING.

Is it not just possible that in our eagerness to demonstrate that "we shall live again," we are forgetting that many of us have not begun to live here. The world is yet largely in "leading strings," and those that are being led are surely not competent to go alone, or, so it is they must think; now until each man and woman do their own reasoning in religious matters, they are not living in a true sense, but simply existing like the clod of earth, that must be moved and acted upon before it becomes productive. Then, the next thing to be thought of is, what shall the product be? That depends upon the acting force. Mortals differ from clods in that they (the clods) can act for themselves, and decide what the product shall be. This being our power, it was designed that we should use it, and be independent and live. We do not live in the body, but the spirit that shapes, animates and controls it. We do not live until we begin to think.

Church creeds have kept the human race mainly in the condition of clods, inert and barren. The boasted true church—the Catholic church—has even considered individual thinking as heretical, and is mainly responsible for the spiritual ignorance of to-day. When it held sway in Mexico, ninety-three per cent of the people could not read or write. In Italy seventeen millions out of her twenty-two millions of people could neither read nor write. In Spain, in 1860, sixty-nine males in one hundred, and ninety-one females in each one hundred could neither read nor write. Thus, has Christ's mission to the inhabitants of the earth he once trod, been interpreted and perverted to their shame and sorrow instead of good will and enlightenment. But, in each age of the world's religious darkness, have been some superior minds that stood bold and clear above the gloom. Those men who suffered martyrdom knew what it was to live, and they knew as well, that it was "not all of death to die." The world is just beginning to live, for it is no longer afraid to reason. The Pope's temporal power is overthrown; and into those once benighted lands are pouring floods of spiritual light almost surpassing belief. When we have learned to live in this world, we need have no apprehension as to our living in others. We have been like a compass on the move; now, we have found a dwelling place, are putting our houses in order to receive our friends, those better angels of our natures who show us the difference between living and mere existence.

## A GOOD MONARCH.

Great and good men do not always have worthy sons, and the Emperor of Austria is to be congratulated that the history of his reign was not permitted to be continued by Prince Rudolph, every way unsuited to become his father's successor. Francis Joseph has ever had the love of his subjects, and the esteem and respect of the civilized world.

The recent celebration of the fortieth anniversary of his reign, shows how well this is deserved. In compliance with the Emperor's wishes, the national rejoicings in all parts of the Empire, have been accompanied by the collection of funds for philanthropic purposes, to be known as the "Francis Joseph Jubilee Endowments." Besides his kindness and charity, his mind is so great as to realize the hollowness of a crown, and also of the life it exalts, unless both be made significant of those qualities that gold symbolizes—purity and indestructibility. Every noble head should, and does wear a crown, but it is very seldom the emblem of a kingdom or empire, for very few rulers are deserving of their thrones and crowns.

Francis Joseph is as simple in his daily life as the peasantry of his realm, and here again he shows both his sense and wisdom. When a man knows and practices those habits that conduce to health and happiness, regardless of his position relative to others, and especially those requirements generally made of royalty, he is a long distance ahead of the average potentals, to say nothing of more insignificant humanity. He goes to bed with his toiling subjects, and arises at four with them in the morning, working hard enough every day to make sleep a luxury and a certainty.

Francis Joseph's rule has been one of love and impartiality to his people, of whom he has always made himself one in sympathy and interest. The Austrians are justified in claiming the most popular Emperor in Europe.

A PLEASING ENTERTAINMENT.—On Saturday evening, February 23d, in spite of the rain nearly 200 people attended the Monthly concert, at the College, for the benefit of the general expense fund which was enriched to the amount of \$18.75 by the net profits. The programme was a rich and varied one, and in consequence of the numerous encores rather lengthy, though all was over by 10:30. Prof. Eckman, W. J. Colville, R. H. Whiting, Miss Lily Stayner, Mme. Maria Bishop, Miss Lucille Currie, Miss Ruby Carman, Dr. T. L. Hill, Miss M. H. Hill, Lucky George, Mrs. Wells, Miss Bertha Wadham and Mrs. Flagg, all contributed excellent numbers and deserve unstinted praise, especially as almost every artist gave his or her service gratuitously, and in some instances at positive expense and personal effort. Among the most striking features may be cited, the excellent performances of the juvenile vocalists and readers, Miss Lucky George (only seven years old, who is a perfect phenomenon), Miss Stayner and Miss Wadham; also the delightful singing of Mme. Bishop and Miss Carman whose voices blended exquisitely; the fine elocution of

Dr. Hill and Miss Currie; and the surprisingly charming effects produced by Mr. R. H. Whiting on the cornet; this talented gentleman who did so much to make the entertainment a success, received a brilliant ovation and was presented with a handsome floral tribute. The exercises closed with "The Star Spangled Banner," finely sung by Mme. Bishop, W. J. Colville and chorus. The next concert will be given Saturday, March 30th, when an unusually fine programme introducing several attractive novelties will be presented.

## TRUE TO HIMSELF.

Jean Francois Millet was much criticised in his art, the fashionable gentlemen of Parisian art circles deeming him too rustic in taste and selection of subjects. This is a mistake that educated art often makes, of perverting natural taste and ability to producing that which shall conform to hothouse culture rather than represent the vigor and life of out-door air and sunshine, and those scenes in actual life that inspire all true natures, whether poet, writer or painter. When Millet's foes had said their worst about his "Homme a la Houe," exhibited in the Salon of 1865, he wrote a letter, afterwards called his "Confession of Faith," in which he said: "The gossip about 'my 'Homme a la Houe,' seems to me all very 'strange.' . . . Is it impossible to admit 'that one can have some sort of an idea in seeing a man devoted to earning his bread by the 'sweat of his brow?' . . . I see as well as 'they do the little flowers of which Christ said 'that Solomon in all his glory was not arrayed 'like one of these.' . . . But I see as well 'in the plains, the steaming horses at work, and 'in a rocky place, a man all worn out, whose 'hand has been heard since morning, and who 'tries to straighten himself up a moment and 'breathe. The drama is surrounded by beauty. 'It is none of my invention. This 'cry of the 'ground' has been heard long ago. My critics 'are men of taste and education, but I can not 'put myself in their shoes; and so I have never 'seen anything but fields since I was born. I try 'to say as best I can, what I say and felt when I 'was at work.'"

Since the death of this child of nature and humanity, his "Angelus" sold for eight thousand pounds. Blessed are those who hear, listen, and interpret the voice of nature; and of these, how many come up from the dull brown earth? It is pleasant to all to listen when she is covered with verdure and bloom. But the brown and clouded fields speak only to those whose souls are in close communion with the Infinite and dwell in the mystery of His works.

## A POSSIBLE RIOT.

It is just barely possible that that much-persecuted people, the Jews, may in the distant future find surcease from their sorrows through the destruction of our most sacred tradition—the crucifixion of Christ.

A Jewish Rabbi, of Omaha, lately startled his audience by stating it out as his opinion, that it was Simon Peter, not Jesus, who was crucified on Calvary. Now, considering what their alleged treatment of the Son of God has, and is still costing them, one would suppose this shifting of the story would have met with acclamations of assent and joy. But it was not the case. Without giving the Rabbi time to state his reasons for advancing so strange a theory, his people fell to pelting him with sacred books and church furniture until he was forced to find safety in an undignified exit from the back door.

If this theory could be proven, the result would also be to give the "man of sorrows," a rest as well as the Jews. Many persons will not accept the idea that he died to save mankind, many more will not admit that he ever existed, then others are not satisfied with the legend of his divine origin. Between these and other malcontents, the character and nerve of Jesus is kept before the world as "a bone of contention," over which arrogance, ignorance, assumption, dogmatism and sacrilege are about equally displayed. The simple goodness of Jesus has never been sufficient to earn him the rest of the saints. He is but little more revered than the Jews themselves. Although the world will not own him as its Savior, we doubt not that it would heartily join against the idea of his not having been terribly crucified, instead of Simon Peter. But, the idea is afloat, and there is no telling in what mind it may find lodgement and force.

## THE REASON.

"The women would vote the saloon curse out of existence. This alone is sufficient to set aside all objections to female suffrage."—Exchange.

And it is the very reason why we have no woman suffrage. It is the whisky power alone that keeps the ballot out of woman's hand. Whisky has come to be synonymous with money, and it has come to pass in our country that money controls the votes of the people to so large an extent that any measure obnoxious to a monied clique, can be defeated and put off indefinitely.

It is a sorry thing to admit, that whisky works greater than law, order and public morality; but so it does while our Government withholds the franchise from the mothers of the Republic. How political sentiment is ever going to be strong and pure enough, under the thrall of liquor and gold, to undo this wrong, both to women and country, is as abstruse a problem as was ever presented to a common people for solution.

Women are treated more basely than any class under our Government. When it comes to assessing property and collecting taxes, they are citizens in all intents and purposes; also are they citizens in violating statutory laws. Negroes were not taxed until given the ballot. Indians are not taxed for the same reason. But women are required to contribute to the support of the Government without the least right in its formation. Every taxpaying woman in the land should rebel, and demand either representation or no taxation.

## A MEANINGLESS WORD.

Where and what is *nothing*? There is no such thing. One may say: "I hear nothing;" "I do nothing;" "I am good for nothing;" and we are hearing these expressions all the time, hollow sounds of untruth. We can not escape hearing. The thickest walls may surround us, and though our lips are silent, the beating of our heart is loud in the stillness. If we are deaf, there is ever heard an unceasing roar and rumbling, a confusion of all sounds, that this delicate and shattered mechanism of hearing fails to separate into distinct sounds and speech. Who sees nothing? Not even the blind, shadows and dim lights are flitting before them, even those to whom the spiritual eyes, if which Paul speaks have not yet been opened. Who touches nothing? Though we were suspended in air, we touch a solid body that has power to crush us, not alone by its wrathful moods of hurricane and cyclone, but by its own still weight. No culture, form, or substance, stands alone or isolated, and yet every atom is strongly individualized. And who is the do-nothing? There is no such thing as idleness, because there is nothing without effect, this may be good or bad, as we may choose. If the hands are unemployed, the head is all the more active, though nothing but dishonest scheming and planning may be the outcome; it may be, sickness and suffering enfeeble the mind, while much comfort to one's self and good to others come from the busy fingers.

Who has not seen these busy invalid workers? And where is the human being who is good for nothing. He or she does not, and never did, and never will exist. We hang people because the world has not yet found a use for criminals, and is not wise enough to understand how they are made. Idiots and all dependent creatures serve their mission by appealing to the best qualities of mind and heart in those who protect and care for them. Still, the question remains: Where is Nothing? All is something. There is no void or vacuum in all space. All is life, motion, activity and work. This round earth may have formed out of chaos, but that is something, and something never comes from nothing.

## LECTURE AT METROPOLITAN TEMPLE.

On Sunday last, Feb. 24th, despite the heavy rain, there was a very good attendance at Metropolitan Temple at 10:45 A. M., when W. J. Colville gave a most interesting discourse and poem appropriate to Washington's Birthday. Speaking from the standpoint of universal brotherhood the lecturer said, all wars and warriors were but landmarks on the road to universal peace. Washington as a soldier, was truly great because of his goodness as a man, and his goodness consisted not in sentimental piety, but in sterling moral excellence. Dignity, force and gentleness were all combined in his character in remarkable degree, his very pride of manhood and simple love of truth, made him properly humble, and while he knew well how to command, he had learned wisely how to obey. George, without Mary and Martha Washington, would be very incomplete; it is as the hero stands between his noble mother and wife that we learn to appreciate him at something like his true value. As there is a common saying that whenever there is mischief some woman is concerned, so is it far truer that whenever true greatness is displayed there is, some woman concerned. Woman's influence will always be subtle and more interior in its workings than man's, but no man is really great without owing much to some good woman's influence.

Speaking on the question of suffrage the idea was expressed that the enfranchisement of the masses did not necessarily mean more freedom for the people, it might mean more power in the hands of corporations; an educational standard irrespective of color or sex is the reasonable one and it will ere long be acknowledged. Even greater changes than those of the last century await us in the next, and while the Nineteenth Century loves to dwell on the victories of the Eighteenth over tyranny and foreign rule, the Twentieth will love to expatiate on what the closing years of the Nineteenth have accomplished by way of victory over monopoly. We are on the verge of a tremendous but bloodless social revolution which will be brought about without the use of arms through a natural expansion of intelligence, and in securing this victory we may rest assured Washington and his compeers are interested.

On Sunday next, March 3rd, at Metropolitan Temple at 10:45 A. M., Mr. Colville will lecture on "Looking Backward from the Standpoint of the Year 2000." This lecture will be in some sense a review of one of the most remarkable books now before the public.

The first installment of W. J. Colville's thrilling story, "Onesimus Toole," will appear in our next issue. The opening chapter introduces us to the principal characters and also relates some wonderful experience in mental telegraphy by a learned physician on board a transatlantic steamer. The curtain rises in New York in the drawing room of an old but handsome house on a great avenue but near the centre of business. Onesimus Toole appears on the stage in the first act as a Baptist minister from Vermont, on a visit to Dr. Maxwell, the hero of many spiritual and psychic adventures. As the story proceeds, Mr. Toole studies into all the great questions of the day, and outgrows his old opinions. Towards the end of the book he marries a young lady who has grown with him and who is his right hand helper in his new work. The reader will find much to be amused at, and much that is edifying in the tale which is as laughable as Dickens, and at the same time full of deep spiritual teaching. Everybody and everything gets hit where it deserves, but there is no unkind sarcasm or wholesale denunciation leveled at any party or set of opinions. The drift

of the story is thoroughly spiritual and metaphysical, and the moral tone is excellent though some slightly dubious persons are presented to our notice. All ends happily, and indeed triumphantly, though all is not smooth sailing on the way.

## EDITORIAL NOTES.

—We had a pleasant call this week from C. L. Stevens, a prominent business man of Pittsburg, Pa., and his wife, who are now on a tour of pleasure in our State. Mr. and Mrs. Stevens are earnest Spiritualists, and have been zealous workers in the upbuilding of the cause in Pittsburg.

—Attention is called to the statement of the beliefs of the Shakers, in the article entitled, "Who was Ann Lee?" This article was written in answer to questions from a correspondent by the venerable head of the Shaker fraternity, F. W. Evans, who wishes its publication in the GOLDEN GATE. In this our readers will find an authoritative and concise compendium of the beliefs of the members of a society based on the fundamental principles of purity and unselfish cooperation.

—Horace Greeley once said: "There is nothing easier than to edit a blackguard newspaper, and nothing more difficult than to get up a newspaper free from foulness and blackguardism. I am, fish women and bar-room loafers are skilled in the art of bandying epithets and belaboring each other with dirty words. It requires no brains to do this; but it does require both heart and brains to print a newspaper that a decent man or woman can read without a blush."

—The Union Spiritual Meeting, 111 Larkin street, on Wednesday evening, was largely attended. Mrs. E. B. Crossette is still doing good work with her wonderful gift of speech under control. Questions asked by the audience are answered in the most intelligent way by her guides. Mrs. Crossette is engaged for every Wednesday evening by the society. Mrs. Meyers gave a number of tests from the platform. On next Wednesday evening, Mrs. Nickless of New York, will give tests from the platform. Meeting opens at 8 P. M. Good music and singing by Mrs. Eugenia Clark.

—W. J. Colville's lectures in the Synagogue, 13th street, Oakland, every Sunday at 3 P. M., to very large and appreciative audiences. Next Sunday, March 3rd, the subject of discourse will be "The Sermon on the Mount in the Light of Present Problems." Class in Spiritual Science meets every Monday and Thursday at 2:45 P. M. The lessons are repeated at 7:30 P. M., in Tucker's Hall, Park street, Alameda, where there is a great and growing interest. In San Jose, Kuthenford Hall is crowded every Wednesday at 2:30 P. M., when W. J. Colville lectures on Theosophy. Next Wednesday, March 6th, there will be a popular lecture at 2:30 P. M., on "The Spiritual Sense of the Bible."

—Mrs. Dr. Singer's lessons in mental therapeutics are highly appreciated by the attendants of her classes. Instead of ignoring the body as a "belief of mortal mind," she instructs her pupils in physiology; teaches them to understand and conserve the physical forces, and leads by scientific steps to a clear perception of the relations existing between body and spirit, thereby leading by logical processes to a knowledge of the vast capabilities of the mind to outgrow and overthrow physical ailments. Mrs. Singer is under engagement to give lessons in Sacramento after the close of her present series of classes here, but will return within a few weeks to give lessons to beginners and to an advanced class. Before leaving the city we understand she will lecture on "Robert Elsmere," Mrs. Singer receives inquirers and friends in Albion Hall, Alcazar Building, Wednesdays, from 10 A. M. to 12 M.

—Mrs. Helen Moore, proprietor of the Metaphysical Bookstore, at 1504 Market street, was the recipient of a very agreeable surprise on the anniversary of her birthday. Returning to her rooms in the evening she found them in possession of a party of friends gathered to present this indefatigable and unselfish worker with birthday gifts and greetings. Conspicuous among the gifts was a neatly framed crayon portrait of her favorite author, Emerson. It was with reluctance that, at a late hour, the friends departed after passing a most enjoyable evening. Among other good works in which this philanthropic lady is engaged is that of carrying comfort and encouragement to those "who are sick and in prison." Friends desiring to assist in this laudable work can do so by the contribution of pamphlets, illustrated papers, magazines or other literary matter, and can rest assured that any such donations, sent to the above address, will be judiciously distributed.

WASHINGTON HALL.—On Sunday evening last, Prof. W. H. Holmes, of this city, opened the meeting, his subject being "Yesterday, Today and To-morrow." The address was very interesting, and we regret that want of space compels us to postpone giving even a synopsis, which was kindly furnished by Alfred Cridge. Mrs. J. R. Nickless, a fine medium and speaker, closed the meeting, giving good tests of spirit return to many. The evening meetings in this hall are under the management of Judge and Mrs. Swift, and are in no way connected with the afternoon meetings held under the auspices of the Progressive Spiritualists.

METAPHYSICAL COLLEGE, 106 McALLISTER STREET.—On Sunday last at 7:30 P. M., W. J. Colville's able lecture on "Prophecy" was greatly enjoyed by a numerous audience, and there was some very pleasing music. On Sunday next, March 3rd, at 7:30 P. M., Mr. Colville's subject will be, "Is the Sermon on the Mount a fit Guide for Modern Life?" All seats free, Collection for expenses. W. J. Colville's classes in Theosophy every Tuesday and Friday at 10 A. M., and on Metaphysics Applied to Health, at 7:45 P. M., same days, are always largely attended. Visitors are admitted on payment of 25 cents.



OUR QUESTION DEPARTMENT.

DEAR MRS. HARRIS: In the issue of February 23d of the GOLDEN GATE, you express the opinion "that immortality must come to all." Please tell me upon what you base this much-to-be-desired conviction? Is it not contrary to the teachings of Theosophy and the Bible, and how do you explain those Scriptural passages which speak of "the second death?" etc. In love of the truth, Your sister,  
A. P. SANFORD.

MUSKOGEE, Mich.

Emerson has said: "Man may shrink farther and farther from the channels of good, until absolute badness is absolute death." Accepting the first proposition the second follows as a logical conclusion, for only good can be immortal; now my sister think. Can you imagine a human soul living a life wholly devoid of an impulse for good? Remember one unselfish impulse, one kind thought for another would relate the human soul to the Divine, the lower self to the higher, and hold the continuity of individual consciousness. We may each one of us in running back over our past find lives that are bridged by very little that counts in our favor, still no good is lost, while the not-good holds within itself its own destruction.

My conviction is based on (what to me) seems a fact that a soul that has come to the human plane of consciousness cannot be wholly bad. The "first death," may be, perhaps looked upon as the result of sins of ignorance; the "second death" where one sins against his convictions of right; the word death in this connection, doubtless, referring to Karmic law: "What will it profit a man to gain the whole world and lose his own soul?" Perhaps this word of the Master may cover the question for you. It would seem that every earth life should bring some flowering and fruitage, which will perfect seed for the higher consciousness. If we live only for the external, failing to perfect the divine seed, then so far as this life goes there is loss of soul, and the continuity of consciousness is only held by inherent impulses toward the good. Of course, Theosophy does teach that a person may by repeated lives, in which he does evil because of pure love for evil, disintegrate the human soul, and lose individual consciousness. If I see the matter in another light it is because I cannot feel that any amount of evil can annihilate the good. There cannot be an Infinite Good and an infinite evil, either one or the other is supreme, I give that supremacy to good.

Again it would seem that the loss of a human soul would be the actual failure of a Divine purpose. The Theosophical Society does not interfere in the least with individual opinion in these matters, in fact, there are differences even among the advanced thinkers, so that it is not strange, that there should be the same in the ranks of lesser ones. If the next revision of the Bible changes the sense of the text as much as the last has done, perhaps, even there we may find hope for all. A truly spiritual interpretation of the Bible as well as much of the Wisdom Religion teachings, would, doubtless reveal the fact of a Divine purpose expressing in every life, I trust that purpose, and see no soul outside the Infinite Good.

To Riverside I will say that mental scientists, so far as I know, do not deny the fact of bacteria, or that disease-germs may prevail in many places. What they do maintain is that abnormal states of thought and feeling break down the power of resistance and prepares the soil of the body for the propagation of these disease-germs. While a mind wholly free from fear, grief, envy, malice and selfishness would radiate a spiritual atmosphere that would protect one's own body from these germs, and actually disinfect the surroundings. Bacteria must have the proper soil in which to thrive, and the mind prepares that soil, either by its own want of harmony or else by being sensitive to other people's inharmonies. One must protect himself at every point; "sanitary measures are not ignored," you are mistaken; any measure that helps to quiet the fears of the people is a blessing. It may be well for those who see nothing aside from the effect, to deal with that only; but the time is not far distant when bacteria will be traced to causes wholly overlooked now. I am of the opinion that if humanity could be lifted to a perfectly pure life in thought, word, and deed, that disease-germs would soon be a thing of the past.

"Why does not man come up to his own plane, where he may have dominion over all below him?" I will tell you, my friend; simply because he must first take control of himself; fight as he may, he will find the real conquest is over self, first, then all else is easy. Try.  
SARAH A. HARRIS, F. T. S.  
BERKELEY, Cal.

Progressive Spiritualists.

EDITOR OF GOLDEN GATE:  
The meeting on Sunday afternoon was unusually interesting. The subject was one that should be of deep interest to all liberalists, viz: "Ought Restrictive Medical Laws to be Enforced?" Dr. R. Garten (representative of the National Liberty League, and Agent of the National Liberator), made the opening address, presenting the subject in a clear and intelligent manner, and no one, after listening to his remarks, would for a moment concede the right of any legislature to make a law or laws that shall interfere with the right to employ anyone desired, to treat in case of sickness. The Doctor was highly complimented at the close, for the very able address he had given. A sweet solo was given by Mrs. L. Rutter entitled, "Oh, Life, Beautiful Life!" Mrs. A. Ballou next entertained the audience with some of her experiences as nurse and healer during the late war, and also in

Michigan, giving many facts showing the absurdity of such one-sided movements. Dr. Mead closed with a few minutes' speech. Mrs. Clara Mayo Steers will be with us next Sunday, after an absence from the State of nearly seven years. Although young, she is an old worker in the Cause, and we hope on that occasion to hear from her cute little control, "Rosa," and others. Come and give a hearty welcome to this estimable medium.  
MRS. S. B. WHITEHEAD, Sec.

St. George's Hall.

EDITOR OF GOLDEN GATE:

The meetings at St. George's Hall, 909 Market street, last Sunday, were well attended. Dr. Fred O. Houbert, a Russian, yielded to the dead trance, and gave an address; also, answered questions sent up by the audience. Mrs. Pruden exhibited the Delarte system, accompanied with music. Appropriate remarks were also made by Mrs. Miller, Mrs. Churchill, Mrs. Dr. Winzell and Mrs. Logan.

These meetings are for the expression of spiritual truths through their various media, and whatever the manifestations may be, we shall not call them bad—simply undeveloped—and labor for the advancement of spirits in and outside the mortal form. These meetings have come to stay, and will be blessed, because inaugurated by the angels, and open to all who may wish to attend, with a cordial invitation to participate.  
F. A. LOGAN.  
SAN FRANCISCO, Feb. 25, 1889.

Fraternity Hall.

EDITOR OF GOLDEN GATE:

The Progressive Spiritualists of Oakland, met last Sunday at Fraternity Hall, to hold their usual exercises. There was quite a large number present, Mr. Sheppard presiding. Mrs. Cowell gave the opening invocation both afternoon and evening. At the evening social there was a number of friends present who assisted in giving songs, duets and recitations. Afterwards Mrs. Finnegan and Mrs. C. J. Meyer gave tests from the platform, which were all recognized.

Next Sunday evening Mrs. Place of San Francisco, also Mrs. Meyer, have both promised to be with us and give tests from the platform.

We invite all friends to come and investigate for themselves. Meetings commence at 7 o'clock. Wishing you success, I remain yours in the work,  
MRS. DAVIS, Secretary.

The River, Harbor, Canal Dredging and Land Company.

EDITOR OF GOLDEN GATE:

At the monthly meeting of the River, Harbor, Canal Dredging and Land Company, held on the 13th of February, it was

Resolved, That Mr. A. Boschke, C. E., is hereby instructed to promptly arrange for making the necessary alterations in the Baldwin Dredger, (now owned by the Company) in accordance with the patents owned by the Company, to fit it for the use of excavation of ditches on the Company's lands.

Resolved, That when said machine has been changed in accordance with the Boschke Patent, it shall be promptly placed in operation on the Company's lands from Mowry's Landing to Warm Spring Landing, for the purpose of reclaiming and putting in condition for sale, approximating about 2000 acres of land.

Unanimously adopted.  
The above mentioned 2000 acres, are situated in the southeast portion of the Company's estate, and will be divided into 100 twenty-acre farms. To prepare this land for immediate occupation and cultivation, an artisan well will be bored in the common corner of each four adjacent twenty-acre farms, and each farm will be enclosed by an irrigation ditch, seven and a half feet wide by four feet deep, and between adjoining farms a continuous wagon road will be built with the material dug from the ditches on each side of it, and running east and west, connecting a public road on the east side with the water-front of the bay.

The ditches will be dug by the above mentioned Steam Ditching Machine, and will be provided with gates to regulate the height of the fresh water in the ditch, or empty it entirely at the time of low tide in the Bay, and renew it to the level of the surface of the land, from the numerous artesian wells. By this system of irrigation, the crops upon this land will be abundant and most profitable. These lands will raise vegetables such as asparagus, carrots, potatoes, sugar beets, etc., and strawberries and alfalfa to perfection. The South Pacific Coast Railroad passes through this tract, giving facilities to send the produce to market; and in the near future freight steamers will run daily from these lands to San Francisco, securing low freights to the farmers. Numerous applications for this land have been made to the Company to purchase when improved in the above manner. This improvement can be carried out within this year, and will result in a large revenue to the stockholders, which will be paid to them in dividends.

In the Company's Prospectus is stated and provided that its stockholders are preferred purchasers of the improved agricultural land, for which the Company will accept in payment its stock at par value.

The purchase price for the first 2,000 acres will be \$100 per acre, therefore 200 shares of the Company's stock will buy 20 acres of the land improved by ditches, roads, and supplied with artesian water. The limited amount of the stock now offered at \$5.00 per share, will when in the purchase of the land double the investment, or if held to reap the benefits of the final development of the entire enterprise will first appreciate this year to a par value and its dividends will regulate in future its market price, which, there is good reason to suppose, will in a few years be manifold its face value.

Any one purchasing the stock of this Company can never be called upon to pay assessments as we are incorporated under the laws of Colorado, that allows us to issue non-assessable stock. Subscriptions for this stock will be received by Jos. C. Jennings, 317 California street.  
A. BOSCHKE, C. E.  
Superintendent.  
SAN FRANCISCO, Feb. 23, 1889.

FORM OF REQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of request is suggested:  
"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

Advice to Mothers.  
Mrs. WINGLOW'S SLEEPING SWEET should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

Who Was Ann Lee?

"I saw a new heaven and a new earth; for the first heaven and the first earth had passed away."  
—[Rev. xxi: 2.]

TO JOHN LANE—Respected Friend:—  
Your letter of the 30th, ult., received. In part answer to your pertinent enquiry: "Who is Ann Lee, and what facts support her assumption of introducing to mankind a new dispensation, and of her being the female Messiah, through whom the Christ made his second appearance, as it made its first appearance in and through Jesus?" I have mailed to your address a book that we have just published, entitled, "Precepts and Principles of Ann Lee." I hope it will in a measure, satisfy you, both in relation to her and also other founders of the Order.

Following the common chronology, we claim that the prophetic periods of Daniel and John, when Christ should make his second appearance to make an end of "the first heaven and the first earth," and to establish in their place, the kingdom of heaven upon earth ended in 1792, when our Order was founded. In this chronology, our writers are sustained by Miller, Cumming and Shimeall, and by hosts of ministers of all denominations who were in the Second Advent movement. "The woman—the Primitive Church—fled into the wilderness," for 1,260 years; "the two witnesses," prophesied in sackcloth and ashes 1,260 years; and the reign of the beast and his image—church and state religions, whether Catholic or Protestant—was 1,260 years; these three all covered the same period of time. And then came "the great earthquake," under the sixth trumpet, the European and American revolutions, and the first Christian "heaven departed as a scroll," and every mountain and every island, church and state governments, founded by the sword, and supported by 13,000,000 fighting men were removed out of their places by the revolutionizing Napoleon and his marshals, by the Washingtons, Paines and Jeffersons. The monarchical and aristocratic civil government was supplanted by a Republic; and the "Established Church of England" gave place to the Shaker Order.

These two are the beginning of the new earth that will be developed into a millennial period, wherein every man and woman shall sit under their own vine and fig tree, growing on their own land (a homestead) in the "new earth." It will be the sovereign people. And in the "new heavens," all shall know the Lord, from the least to the greatest. The people in both orders will be their own kings and priests, their own capitalists and laborers, their own landlords and tenants. And soldiers with all classes of criminals, will be nowhere found, there will be no place for them. "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondsman, and every freeman will hide themselves from the wrath of the Lamb, for the great day of his wrath has come, and who shall be able to stand?" The wrath of the Lamb—the Prince of Peace—is against war, selfishness, monopoly of life-elements, pride, ambition, and every form of human evil. "The Lamb of God will take away the sins of the world," and conquer and overcome the lion, the bear, the dragon, the eagle and all the carnivora, who live on destruction, and are used as symbols on the banners of fighting Christian nations.

To those who looked for him, Christ would make his second appearance without sin, unto salvation individually. And to the Babel church he would "make an end of sin," and an end of the teaching, "that only the atonement and blood of Jesus could be depended upon for remission of sin," and not the confessing and forsaking it," to bring in everlasting righteousness. The great and widespread Second Advent movement was based upon the same chronologies. The Shakers claim that Christ did appear at the time he was expected, in the second, as in the first advent; and that Ann Lee was the medium or prepared vessel in the second, as Jesus was in the first appearing, founding the "first heaven." Jesus said: "The works that I do, ye shall do also, and greater works than these shall ye do." After his crucifixion—by his spirit he founded—organized the first Pentecostal church. And Ann Lee, whilst yet in the body, founded and organized the second Pentecostal church with some sixty branches, wherein all the primary principles of the first church or heaven are reduced to practice, more perfectly than was done in the first church itself. In that church, the males and females were monks and nuns; in this church they are brethren and sisters, forming a household of faith. Generation, private property, war, oaths, and monopoly of life-elements are ignored.

Ann Lee said: "When ye see the branches grow and flourish, know ye, that the root was holy." When it is patent to the world that the identical principles of the first church are in full fruition, and that the people are pursuing the even tenor of their way as primitive Christians, and in all respects more perfectly, what more answer to the question, "Who is Ann Lee?" can be called for by a logical truth-seeker? Anciently, it was asked, "What think ye of Christ? Whose son is he?" And now, "Who was Ann Lee?" Will not one answer be applicable to both questions?

As a Jew, Jesus was an Essene, and the Essenians were the ripened fruit of the Mosaic dispensation, and the highest order

Continued on Eighth Page.

SUMMERLAND.—Certain parties are making a business of misrepresenting the Summerland colony. It is reported—and one who knows the situation must be surprised—that Summerland is located upon an immense slough; that it is a combination of salt pond and barranca. From our own personal knowledge we can affirm that the Summerland tract lies high and dry above the sea, with a beautiful ocean outlook. It is really as well fitted for the nucleus of a seaside city as any point on the coast. The statements made by those inimical to the welfare of the proposed city may be seen at once by visitors to the site to be wholly without foundation. Whatever might be our private opinion of massing together people of a single faith within the limits of a single city, we cannot allow prejudice to vitiate the truth. The site of Summerland is a truly unique spot for any city, and the well-known reputation of Mr. H. L. Williams, the owner of the Ortega Rancho, upon which the coming city is to be situated, is evidence enough to those who know whereof they speak, that there is no question as to the beauty and availability of the point. No one need be deterred from purchasing an interest in the colony by the misrepresentations set afloat. The mere fact that it is proposed to settle Spiritualists upon the place seems to be sufficient with some prejudiced writers to condemn all the land and all the sea within hailing distance of Summerland.—Santa Barbara Daily Independent, Feb. 25th.

SUMMERLAND.—We see by the GOLDEN GATE, published in San Francisco, in its issue of February 16th, that reports have been sent out by certain parties said to reside in Santa Barbara, that the town site of Summerland is "an immense slough, salt pond and gully." Another story sent out was to the effect that there is "no such place as Summerland; that the scheme is a myth and a fraud." The readers of the Press have no doubt noticed in almost every issue, notices of the recording of deeds to lots in Summerland, and its proprietors, Mr. Williams, standing for integrity is too high in this community to couple him for a moment with a scheme of fraud, therefore such charges as the last named are silly in the extreme. The first named charges are also absurd. The description of the site as published in the GOLDEN GATE is under rather than overdrawn; the situation is a beautiful one and is approved by all Spiritualists who have the cause at heart, and have visited and examined it; the bluff in front of the entire site is from fifteen to twenty feet above sea level; there is a gradual rise until an elevation of about one hundred feet is reached; the soil is very rich and the view is grand from all portions of the site. If Spiritualists or others do not wish to come here to live it is all right, but they should not be prevented by misrepresentation.—Santa Barbara Press, Feb. 24th.

MISCELLANEOUS.

Dr. J. V. Mansfield,

OF BOSTON AND NEW YORK,

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NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 925½ and 933½ Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., Washington Hall, 35 Eddy street. All are invited. Admission, 10 cts. The Library and Reading Room of this Society is located at 841 Market street, "Carrier Dove" office, and is open every week day from 9 A. M. to 5 P. M.

METAPHYSICAL COLLEGE, 109 McALLISTER Street.—W. J. Colville lectures every Sunday at 7:30 P. M., and conducts classes for thoroughly practical instruction in Spiritual Science, Tuesdays and Fridays, at 10 A. M. Lectures and conversations on Theosophy, Tuesdays and Fridays, at 7:45 P. M.

SPIRITUAL CIRCLE OF HARMONY IN ST. GEORGE'S HALL, 909 Market street, between Fifth and Sixth streets, Sundays, at 1 A. M. and 7:30 P. M. Every body invited. Perfect liberty for all to participate. Mrs. F. A. Logan, presiding. Admittance, 10 cents.

LECTURE TESTS AND SPIRITUAL HEALING, by Mrs. Edith E. R. and Dr. J. R. Nickless, of New York, at St. Andrew's Hall, No. 111 Larkin street, every Sunday evening, until further notice, commencing March 30, at 7:45 o'clock. All are invited; seats free.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 8 o'clock, at St. Andrew's Hall, No. 111, Larkin street. Mrs. E. B. Crossette, the Inspirational Speaker, and good Mediums at every meeting. All invited. Admittance 10 cents.

W. J. COLVILLE LECTURES EVERY SUNDAY in Metropolitan Temple. Services commence precisely at 10:45 A. M. Organist, Prof. Eckman; soprano, Mme. Marie Bishop. Everybody invited.

THE PEOPLE'S SPIRITUAL MEETING IS HELD every Sunday evening, at 7:30 o'clock, in Washington Hall, 35 Eddy street. Speaking and platform tests by the best mediums at every meeting.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Meetings at 3 and 7:30 P. M.

OPEN MEETING—ON AND AFTER SUNDAY, November 11th, at 8 o'clock, a Bible Class will be held at the Home College, 324 Seventeenth street. All will be welcome.

MRS. J. R. WILSON'S CLASSES IN SPIRITUAL Science, at 106 McAllister street, on Monday and Thursday, at 2 P. M.

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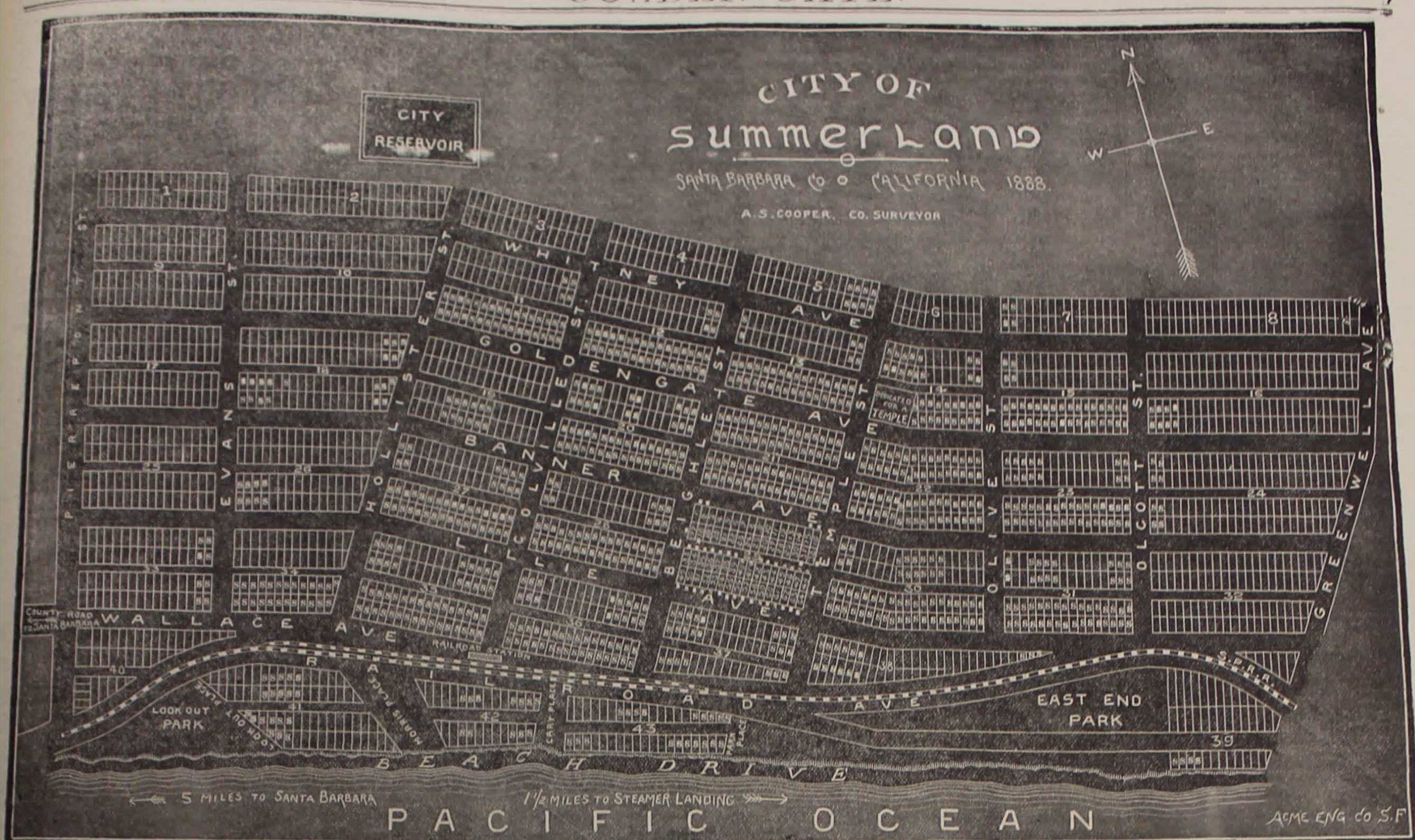
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into the other world.—*W. Humboldt.*





## SPIRITUALIST COLONY.

It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on this Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in that unequalled climate of Santa Barbara, and but five miles from that most beautiful city—a spot where the sun ever shines, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the

Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road.

The site constitutes a part of what is known as the Ortego Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque back-ground. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

Orders for lots in Summerland may be made through the office of the GOLDEN GATE, or of H. L. WILLIAMS, Santa Barbara. Price,

\$30. Orders for lots will be received and entered, and the lots selected and located by the editor of this journal, where parties cannot be present to select for themselves.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc.

The plat presented above shows the number of lots sold up to the 8th day of January, 1889. A number of sales have been made since which are not here indicated. The lots in one block, as will be seen, are numbered. This will assist purchasers in locating their lots in any block.

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Great strength and durability is another advantage. In other pianos holes are bored in wooden boards and tuning pins inserted. The pins round in this board and cannot stand permanently in tune, and it often cracks, splits, dries out, becoming utterly, totally and entirely worthless as a musical instrument. Our steel tuning device is in no way affected by such casualties and the sounding board is so constructed that our pianos can never become thin or metallic in tone. They are always in tune and the expense of tuning is saved. This patent alone is worth millions and makes our piano the greatest in the world. Prices are no higher than other pianos. Buying direct from us, the largest manufacturers, you save \$100 or \$200—Dealers' profits. Don't mind the ominous growlings of dealers and agents, who see their chances of selling a poor piano at a big profit of \$200—slipping away—pity them.

We guarantee our pianos ten years. 100 styles. We have put our prices at lowest bed rock for cash. A \$600 piano for \$249.50; a \$900 piano for \$297.50; a \$1,200 piano for \$375.50; a \$1,500 piano for \$475.50. Upright Cabinet Grands, with stool and rubber cover shipped on car at S. F., to any part of the United States, Canada or Mexico. Our terms are cash with order. If not as represented money returned. We occasionally have good second-hand pianos, made over at \$100 to \$200, which we take in part payment for our own. Write or call for catalogue, free.

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- III. Mediumship (continued): Its Foundation, Development, Dangers and Advantages.
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APPENDIX.—Answers to Questions.

The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumistic persons. Cloth, 12 mo., pp. 159. Price, \$1. Postage, 5 cents extra.

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Jan. 74



## Writings for the Golden Gate.

## The White Antelope.

BY STANLEY HUTCHINSON.

One morning a beautiful antelope  
 Whose coat was white as the drifted snow,  
 Stood alone on the higher mountain slope,  
 Watching the herds as they grazed below.

"It is grand," he said, "to stand so high  
 On glowing heights that are all my own,  
 Bathed in the infinite depths of sky—  
 And yet it is sad to be alone."

"There are many here on the plain below—  
 A companion among them I may find;  
 They surely never will answer me 'no',  
 For my limbs are fleet and my heart is kind."

"Perchance I may lead them from that dull plain  
 To graze on this breezy mountain slope;  
 So full of his hopes, and plans that were vain,  
 Down went the beautiful antelope.

Then the grazing herds all seemed to look  
 On a form that was so unlike their own,  
 The cattle gave a prance—their heads they shook—  
 And said, "We will let this creature alone."

The goat came near with a saucy grin,  
 "O, friend," he cried, "you are more of mine,  
 I never could own so grand a mate—  
 For this dull common you are too fine."

"Fine indeed, I should think I" said the sheep;  
 "Why is his fleece so shining and white,  
 While mine is soiled and stained so deep?  
 Go back again to your mountain height."

The donkey came with his strident bray,  
 He flapped his ears with a solemn swing,  
 Then drawled, "If you don't get out of my way  
 You'll see how nimble my heels I find."

The bull came loudly bellowing by:  
 "Now, why are his limbs so light and fleet?  
 But for that my horns should toss him high,  
 I'd trample him under my heavy feet."

The slow ox murmured, "His form is slight,  
 He never strained at the dreadful load  
 From early morning till dewy night,  
 Nor felt the sting of the cruel goad."

The pig gave a grunt as he rooted about:  
 "His color and form may be ever so fine,  
 But his nose is certainly wanting in snout,  
 And his eyes could never compare with mine."

So all day long with an aching heart  
 He wandered about the lowland plain;  
 With the creatures there he had no part,  
 To lure them higher was all in vain.

Slowly and sadly, at fall of night,  
 Away to the breezy, moon-kissed slope—  
 And up to the lofty mountain height,  
 Alone went the beautiful antelope.

## The Poet of the Future.

O, the poet of the future! He will come to us as comes  
 The beauty of the bugle's voice above the roar of drums—  
 The beauty of the bugle's voice above the roar and din  
 Of battle drums that pulse the time the victor marches in.  
 His hands will hold no harp, in sooth; his lifted brow will  
 bear  
 No coronet of laurel—nay, nor symbol anywhere,  
 Save that his palms are brothers to the tollers at the plow,  
 His face to heaven, and the dew of duty on his brow.

He will sing across the orchard, and the woman at the well  
 Will stay the dripping bucket with a smile ineffable;  
 And the children in the orchard will gaze wistfully the way  
 The happy song comes to them with the fragrance of the  
 hay.

The barn will neigh in answer, and the pasture lands be-  
 hind  
 Will chime with bells, and send responsive lowings down  
 the wind;  
 And all the echoes of the wood will jubilantly call  
 In sweetest mimicry of that one sweetest voice of all.

O, the poet of the future! He will come as man to man,  
 With the honest arm of labor, and the honest face of tan  
 The honest heart of lowliness, the honest soul of love  
 For human kind and nature kind about him and above.  
 His hands will hold no harp, in sooth; his lifted brow will  
 bear  
 No coronet of laurel—nay, nor symbol anywhere,  
 Save that his palms are brothers to the tollers at the plow,  
 His face to heaven, and the dew of duty on his brow.

—JAMES WHITCOMB RILEY, in "The Century."

## The Sunshine of the Heart.

You ask the boon of wealth and power  
 To crown your envious name,  
 That earth should fling her choicest flower  
 Around your path to fame;  
 You ask to conquer in the strife—  
 Take then your chosen path;  
 I'd rather fold within my life  
 The sunshine of the heart.

I'd rather know how this to win  
 A balm from every pain,  
 Thus even from the shade of sin  
 Some purer strength to gain;  
 To live in hope, to trust in right,  
 To smile when shadows start,  
 To walk through darkness as through light,  
 With sunshine in the heart.

You only claim from outward things  
 Their meed of joy to win,  
 Forgetting that life's outward springs  
 Must always rise within;  
 Forgetting that from Time's dim shore  
 Earth's treasure's all depart,  
 While I may keep for evermore  
 The sunshine of the heart.

## Song of the Race.

The world swings round, and the world swings by,  
 With the rush and shout of a maddening race;  
 We feel the breath and we hear the cry  
 Of eager runners for power and place.

The world rolls round, and the world rolls on,  
 With clamor of drums and bugle sound;  
 And battles are lost, and battles are won,  
 And heroes are sung, and kings are crowned.

The world goes up, and the world goes down;  
 We whirl and drift on its fickle tide;  
 And now by its smile, and now by its frown,  
 We are canonized—we are crucified.

But what do we care if friends are true,  
 And hearts fall not that we trusted to?  
 The Truth that we patiently pursue,  
 By the Law of God we yet shall win.

—THOMAS H. MOORE.

## Love.

In visions my soul can never forget  
 A fairy-like form I often have met;  
 With rapture untold I have gazed at her face,  
 And wondered whence came that beauty and grace.

The secret at last I most gladly know,  
 On missions of love she often doth go;  
 Where sorrow and grief o'er her shadow the heart,  
 To carry a balm—a sweet healing art.

Her smile hath the light of heaven's own blue,  
 Her heart is the home of all that is true—  
 In poverty or wealth she's ever the same—  
 A kind word for all—and Love is her name.

—W. O. BALDWIN, in "Inter-Ocean."

## Who Was Ann Lee?

Continued from Fifth Page.

of people that the dispensation could pro-  
 duce. 1st, They were communists, hold-  
 ing property in common. 2d, they were  
 celibate, neither marrying or giving in  
 marriage, had outgrown and risen above  
 the works of generation. The nation  
 furnished them with adults and children  
 to support the Order, which was held in  
 high esteem by all parties and sects in  
 Judea. 3d, they were children of peace  
 non-resistants, taking no part even in  
 the religious wars of the Jews. 4th,  
 they were vegetarians, observing the  
 command: "Thou shalt not kill," without  
 reservation, and considering that he who  
 slew an ox was as he who killed a man.  
 They were hygienic Spiritualists, holding  
 that "it was Egyptian to be sick." They  
 practiced the gift of healing diseases, and  
 exorcised evil spirits. 5th, as Israel dwelt  
 alone and was not numbered with the  
 nations, so the Essenes dwelt alone, not  
 belonging to any of the parties or sects in  
 Israel.

When rebuking the Pharisees and Sad-  
 ducees as hypocrites, etc., Jesus passed  
 by the Essenes in silence. The Essenes  
 were, many of them, converted on the  
 day of Pentecost, and formed the body of  
 the Jerusalem Church, with its extraordi-  
 nary spiritual origin, and the continued  
 gifts of the spirits in their meetings. An  
 apostle asks, "How is it, brethren, when  
 ye come together, every one of you hath  
 a gift, a tongue, an interpretation, a prophe-  
 cy, a gift of healing?" This church ex-  
 isted three hundred years, and then the  
 fifteenth bishop introduced generation.  
 Of this Jerusalem Church Jesus said: "The  
 kingdom of heaven is like a man who  
 sowed good seed in his field, and when  
 men slept, an enemy came and sowed  
 tares in it, and when the blade had sprung  
 up and bare fruit, the tares appeared also.  
 Seeing this, the servants came, saying:  
 "Shall we pull the tares up?" and were  
 answered, "Nay; lest ye pull up the good  
 seed also. Let both grow together until  
 harvest; then I will have the tares gather-  
 ed into bundles and burned, and the  
 wheat put into my barn."

The Jews, when Jesus was in their  
 midst daily, still looked for the Messiah to  
 come, and left open doors and windows to  
 admit him when he should appear. They  
 considered Jesus an impostor, and in de-  
 rision called him "The king of the Jews,"  
 etc., and they finally killed him. Yet he  
 was the first Messiah, as Ann Lee is the  
 second Messiah. Jesus was found amongst  
 the disciples of John the Baptist, who  
 were gathered under a religious revival,  
 and being convicted of their sins, came  
 and confessed to John and were by him  
 baptized and washed in Jordan. When  
 Jesus was ascending up out of the river,  
 the Christ spirit, "the Lord God from  
 heaven, a quickening spirit," descended  
 upon him in the form of a dove, and a  
 voice was heard, saying: "This is my be-  
 loved son; hear ye him." Was the son  
 Jesus or Christ? And who voiced the  
 voice? Jesus found twelve men—"men  
 to be wondered at"—who became his  
 disciples because they had been previously  
 prepared by the Spirit. They were like  
 ripe fruit ready to drop from the tree.  
 He had only to say, "Come," and they  
 left all to follow him. These thirteen  
 constituted the kingdom of heaven for the  
 time being; it was within and amongst  
 them. Then it expanded into the Jerusa-  
 lem Church, in which, for a season, the  
 principles of Christianity were reduced to  
 practice. As above set forth, they were  
 Essenes. They loved one another so that  
 they sold their possessions and had all  
 things in common. They forsook the  
 generative life, with its wives and husbands,  
 its fathers and mothers, brothers and sis-  
 ters, sons and daughters, for Christ's sake  
 and his gospel, to form a kingdom of  
 heaven upon earth, in which they did  
 neither "marry nor give in marriage,"  
 being free from the lusts of flesh and  
 mind. War had no place, for, as Chris-  
 tians, they could not fight. They ate no  
 flesh-meat, but were strictly vegetarians.  
 Such were the foundational, primitive  
 Christian tenets. Amongst these the en-  
 emy sowed tares—principles of an entirely  
 opposite character—and these were gen-  
 eration, war, flesh-eating, without law or  
 gospel, land-monopoly, ignoring both the  
 laws of Moses and Christ. Moses divided  
 to each Jew and Jewess a piece of land,  
 and Christ made them all one in posses-  
 sion, labor and enjoyment of land and  
 every good thing.

The harvest-time has come, and the  
 saints are judging the world—both Church  
 and State. The first Christian heaven  
 and the first Christian earth are fast pass-  
 ing away, and a new earth and new heav-  
 en are creating. Christ has the second  
 time appeared, and the tabernacle of God  
 is with men. All wrongs, individual and  
 national, will be righted, all evils removed.  
 "And God will wipe away all tears from  
 all eyes, and there shall be no more death,  
 no more wars and blood-shed, neither  
 sorrow nor crying; neither shall there be  
 any more pain, for the former things have  
 passed away." The United States gov-  
 ernment is the beginning of the new earth  
 that will be a Universal Republic, com-  
 posed of all nations; and the Shaker  
 Order is the new heavens.

Thus, friend Lane, I have set before  
 you some of the reasons why we call Ann  
 Lee—Mother Ann—the female Messiah.  
 "If ye believe not my words, yet believe  
 me for the very work's sake."

She has wrought works (facts), beyond  
 what Jesus attained unto, and done that  
 which no woman has hitherto performed.

And now that the cry is that "marriage  
 is a failure," let an echoing cry go forth  
 from the millions of earth, that Christianity  
 is a disastrous failure. It has made Chris-  
 tendom a hell, not a heaven. Let it pass  
 away, laden with the curses and cries of  
 suffering humanity, and give us the king-  
 dom of heaven for which Jesus taught his  
 disciples to pray, that will at least provide  
 all people with their "daily food."

What hath she done? She founded a  
 new order of human life that has made  
 thousands happy and contented in this  
 present world. Sixty families, with all  
 things common, that still exist, is pretty  
 good for the first century. If we look at  
 Joanna Southcott, Jemima Wilkinson,  
 Mary Ann Girling and the woman clothed  
 with the sun—in words and theories they  
 may equal Ann Lee; but in works, what  
 have they wrought? Can they point to  
 anything done or doing, to confirm their  
 claims to being Messiahs?

"Go ye into all the world and preach  
 the gospel to every creature," was the  
 command of Christ; "if they persecute  
 you in one city, flee to another." The  
 Jerusalem Church had fallen into Gentil-  
 ism, and introduced disorganizing, disin-  
 tegrating elements, and the power of the  
 holy people was scattered by its internal  
 evils and by the Pagan civil government  
 of Rome. The saints could not be gather-  
 ed in organization, and they preached  
 personally, wherever they were, until the  
 sound was heard afar. They walked by  
 faith and lived in hope, hastening unto  
 the coming of the Day of the Lord—the se-  
 cond appearing of Christ.

Now the kingdom is established and the  
 word is "come," not "go!" Zion is as a  
 city set on a hill, that cannot be hid. We  
 do not need to go personally to preach,  
 for, by the printing-press we can reach a  
 million of people with one issue of a lead-  
 ing newspaper; can do more in a week to  
 spread truth than Paul could do in three  
 years' preaching in Rome in his own  
 hired house. Be it our mission to show  
 the world a Christian Church in the full  
 tide of successful experiment.

F. W. EVANS.

Mt. Lebanon, Col. Co., N. Y., Feb.  
16, 1889.

God sometimes washes the eyes of his  
 children with tears, that they may see the  
 more clearly to read aright His providence  
 and His commandments.—T. K. Culyer.

Even the devil has one good quality,  
 that if we resist him he will flee from us.  
 Though cowardly in him, it is safety for  
 us.—Tryon Edwards.

Our passions are like convulsion fits,  
 which make us stronger for the time, but  
 leave us weaker forever after.—Swift.

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